



# **The Mikalian State**

**Nicholas Lupoli**



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*Nicholas Lupoli, sitting amidst lush foliage in his hometown garden.*

*Photograph taken by Zackery Euler, June 2025.*





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# Introduction

Friedrich Halm, born on April 2, 1806, in Kraków, during the Habsburg Empire's rule, and deceased on May 22, 1871, stands as a luminary figure in Austrian literature. His profound impact as a poet resonates through the ages, perhaps most memorably through the timeless adage, "There is no happiness on earth than to will what one ought." This statement, originally articulated in his native German as "Es gibt kein Glück auf Erden als wollen, was man soll," encapsulates a philosophical cornerstone of his work.

Halm's quote delves into the depths of human desire and duty, suggesting that true happiness is not found in fleeting pleasures or material gains, but rather in aligning one's will with what is morally right or necessary. It posits a concept of happiness that is intrinsically linked to fulfilling obligations and adhering to a sense of purpose. This perspective on happiness elevates it from a mere emotion to a state of being achieved through conscious and deliberate action. It implies that by acting in accordance with what one ought to do, whether it be fulfilling societal roles, personal responsibilities, or moral imperatives, one can attain a deeper and more lasting sense of satisfaction.

The essence of willing what one ought goes beyond mere obedience. It embodies a form of self-mastery and internal alignment. It requires individuals to discern their responsibilities and then freely and wholeheartedly choose to embrace them. This act of willing, therefore, becomes a powerful source of happiness. It transforms duty from a burden into a path to fulfillment, suggesting that true freedom lies not in the absence of obligations, but in the conscious choice to embrace them.

In regard to Halm's quote, it must be understood that the bedrock upon which the Mikalian State is built is the unwavering will of its people, a collective spirit channeled and focused through a philosophical lens known as Mikalism. This philosophy, far more than a simple set of ideals, is a comprehensive guide to life within the Legion and the nation, a blueprint for societal structure and personal conduct. It is imperative that every adherent understands and embodies these tenets for the prosperity and security of the State.

Mikalism is first and foremost a philosophy of unwavering discipline. This is not merely obedience, but a deep-seated understanding that victory, both personal and collective, hinges upon organized, concerted effort. In the context of the Legion, discipline is the backbone of its effectiveness. Without the unified, disciplined action of its members, the Legion becomes vulnerable, susceptible to discord, and ultimately, prone to defeat. This discipline permeates all aspects of life, fostering a sense of order and purpose that propels the Mikalian State forward.

Furthermore, Mikalism is a philosophy of dedicated labor. The strength of the Legion, and indeed the entire nation, is directly tied to the productivity of its adherents. Work is not simply a task, but an act of love, an expression of devotion to the collective good. Every individual is expected to contribute to the best of their ability, understanding that their labor directly impacts the well-being and progress of the State. It is through this diligent, loving labor that prosperity is achieved and maintained.

A core tenet of Mikalism is the philosophy of silence. This does not imply a complete absence of speech, but rather a mindful approach to communication. Words are not to be uttered carelessly, but with purpose and consideration. One must speak

little and speak right, ensuring that every statement carries weight and contributes meaningfully to the situation. Idle chatter and unnecessary discourse are discouraged, replaced by thoughtful, impactful communication.

Central to Mikalism is the unwavering commitment to education. This is not limited to formal schooling, but extends to a deep understanding of the creed and principles that govern Mikalian life. Each adherent is expected to educate themselves thoroughly, internalizing the words of this guiding document and diligently applying them in their daily interactions. Knowing the Legion well, its history, its purpose, and its ideals, is a fundamental responsibility.

Mikalism champions the philosophy of aid. No legionnaire is left behind. Unity is paramount, and the strength of the collective depends on the support each member provides to others. Before offering aid, one must first learn to help oneself, a skill imparted through the very tenets of the Mikalian creed. Only then can one effectively support their brothers and sisters, solidifying the bonds of unity that hold the Legion together.

Finally, Mikalism is a philosophy of steadfast honor. Every action must be guided by a strict moral code. Cowardice is anathema, and the path of infamy must be avoided at all costs. Only the paths of honor are to be trodden, ensuring that every fight is fair, just, and righteous. To win through dishonorable means is considered far worse than falling honorably in struggle. The essence of Mikalian dogma lies in this unwavering commitment to integrity and moral conduct.

These laws, these philosophies, are not mere suggestions but mandates, presented to each adherent so they may embody the very spirit of Mikalism. By living this code, by dedicating oneself to discipline, labor, silence, education, aid,

and honor, one can truly proclaim oneself a true and daring Mikalist, a vital component of the nation's strength and destiny.

Let us delve deeper into the concept of the "State" as presented here, differentiating it from its common conflation with "nation" or "country." These latter terms, "nation" and "country," refer to physical entities, geographically defined spaces with borders and populations. In contrast, the "State," within this specific context, emerges as something far more nuanced, an intangible, spiritual entity, much akin to a collective "State of Being." This is not merely a political organization but a shared condition, a unified existence imbued with purpose and ethical alignment.

Indeed, the term "State" here is not a static noun but a dynamic condition, a verb in disguise. It is the "State of," suggesting a constant becoming, an ongoing process of attaining a shared existential condition. The State of being in unison signifies a harmonious alignment, a collective agreement and shared understanding amongst the populace. The State of being in purposeness implies a unified direction, a common goal that binds the individuals within this State together. And lastly, the State of being in righteousness speaks to a moral or ethical foundation that governs the actions and interactions of those within the State.

This notion might seem abstract, particularly in a world often defined by the tangible and the measurable. However, it is not as elusive as it may initially appear. In fact, this State is not merely an idea; it is a lived experience. When this State is achieved, its manifestations become observable realities. One might witness a society marked by unprecedented cooperation, where individual interests are seamlessly integrated into the collective good. There might be an unmistakable sense of shared identity and destiny, where each member feels

intrinsically linked to the whole. Furthermore, the ethics underpinning this State would manifest in the form of justice, fairness, and mutual respect.

This State, then, is not a utopian fantasy but a practical, attainable goal. It calls for a collective shift in consciousness, a movement away from individualism and toward shared purpose and ethical living. It is a State that can be built, cultivated, and experienced, and its very existence will profoundly transform the society that achieves it. It is not about geographical boundaries but about the shared spiritual space, about the collective State of Being. The distinctions made are essential in order to fully comprehend the profound, non-physical nature of the State as detailed within this work. The focus is primarily upon the abstract, ethical, and spiritual nature of the State as opposed to its traditional political interpretations.

This work serves as a comprehensive guide to understanding the Mikalian State, as we will delve deep into the intricate nature of its being, unveiling the fundamental principles that govern it, exploring the complexities of its political and economic structures, and examining the profound spiritual qualities that lie at its heart. Furthermore, various other pertinent points of discussion will be presented to paint a full and vibrant picture of this unique philosophy.

The content is meticulously organized into chapters, with each chapter further broken down into sections. These sections are designed to elucidate the relevant philosophies that operate within the sphere of Mikalism, ensuring a clear and accessible understanding for all readers.

More than just an exposition, this guide aims to be a catalyst for personal transformation. It is a manual for self-fulfillment, providing the tools and insights needed to



rediscover a sense of purpose and to cultivate a life of righteousness. The words contained within are not to be treated lightly; they are not mere suggestions but rather the very foundations upon which the Mikalian State must be established and maintained. They carry the weight of imperative and the promise of a greater existence, and to disregard them is to undermine the very essence of the State itself.

# **PART I**

## **IDEOLOGICAL FOUNDATIONS**

# CHAPTER 1

## Foundations & Origins

### 1

Mikalism represents a dynamic and intertwined philosophy encompassing both pragmatic action and critical thought. This is not a passive ideology confined to abstract contemplation, but a living concept that manifests through political action, recognizing the inherent inseparability of theory and practice. Action devoid of guiding thought risks being directionless and ineffective, while thought unapplied to the tangible world remains purely academic and without consequence. The very genesis of Mikalism can be traced to a confluence of significant historical and political currents. The proliferation of religious contradictions, both those rooted in the past and those actively shaping the present, created fertile ground for its emergence. Similarly, unresolved and ongoing political disputes, both domestic and international, underscored the need for a novel approach. Perhaps most critically, the alarming surge of anti-intellectualism on a global scale, particularly within the Western hemisphere, provided a stark backdrop against which Mikalism positioned itself as a rational and reasoned alternative.

In directly confronting these multifaceted challenges, Mikalism adopts a fundamentally revolutionary methodology. It is not content with incremental adjustments or superficial alterations to the existing social, political, and economic structures. Instead, it actively and persistently strives for profound and transformative reform across all these

interconnected domains. This revolutionary impulse is not one of chaotic destruction, but rather a determined and intellectually driven commitment to progress and the betterment of society through fundamental change. It demands a constant questioning of established norms, a rigorous analysis of societal ills, and a proactive engagement in shaping a more just and equitable future. The dynamism inherent in Mikalism ensures that it remains a relevant and evolving force, continuously adapting its strategies and objectives in response to the ever-shifting landscape of human affairs. Its commitment to the symbiotic relationship between thought and action, coupled with its revolutionary spirit, defines its core identity and distinguishes it as a potent force for change in the modern world.

## 2

The foundational principle of Mikalism rests upon the axiomatic guarantee that a lack of purpose is assured only when accompanied by a corresponding absence of action directed towards fulfilling that purpose. From this fundamental understanding, Mikalism diverges sharply from conventional interpretations of the State. It posits that the State transcends the simplistic notion of an authoritative entity that bestows rights upon its populace and assigns them a purpose within the objective realm of conscience. Furthermore, Mikalism asserts that the State is not confined to the physical delineation of a border enclosing a given population.

Instead, Mikalism elevates the State to a profound spiritual concept, imbued with a far-reaching meaning and purpose that extends beyond the limitations of mere objectivity. The State, in this context, reaches into the spiritual domain, possessing a spiritual significance that actively sustains the collective will of the people—the very essence of the Mikalian

spiritual purpose that applies universally to all individuals. This collective will, according to Mikalian doctrine, is not merely a passive desire but the very driving force that shapes and develops the State, propelling it towards continuous progression and advancement. The spiritual dimension of the State, therefore, is inextricably linked to the active pursuit of this collective will, making the State a dynamic and evolving entity shaped by the shared spiritual aspirations of its people.

### 3

Mikalism is a dynamic philosophical framework dedicated to the deliberate construction of a future characterized by enduring possibility, even amidst the inherent uncertainties that define existence. This pursuit acknowledges the fluid nature of the human condition, recognizing that the state of humanity is inextricably linked to its engagement in action and progress. The central objective of Mikalism is to actively cultivate an ultimate reality that allows individuals to realize their highest potential in every facet of their being.

The core tenets of this doctrine are deeply rooted in a profound understanding of human aspiration. It posits a vision of what humanity must relentlessly pursue, grounded in the conviction that Mikalism represents a perfect doctrine. This perfection lies not in immediate attainability within the current human state, but rather in its aspirational nature. It may, at first glance, appear utopian, but this perception stems solely from the vast distance between present realities and the elevated state of being it envisions. This ideal state becomes achievable only through a sustained and dedicated effort towards the expansion of human consciousness on both spiritual and moral planes. As individuals collectively elevate their inner selves, they progressively approach this state of perfection.

A fundamental aspect of this transformative journey necessitates the acquisition of a novel perspective on existence. Mikalism advocates for the cultivation of an evolved outlook on the world, one that transcends conventional understanding and allows for the perception of reality in an entirely new light. This new perspective is not passively received but actively forged through the rigorous application of critical thought. Individuals must actively engage in intellectual exploration, constantly questioning assumptions and seeking deeper understanding. Furthermore, Mikalism emphasizes the development of a consciousness that operates significantly above the average level of awareness. This heightened consciousness involves a greater capacity for empathy, ethical reasoning, and a profound understanding of the interconnectedness of all things. It is through the combined pursuit of critical thought and elevated consciousness that individuals can begin to truly grasp the principles of Mikalism and contribute to the realization of its envisioned future.

#### 4

Mikalism stands as a resolute ideological framework defined, in part, by its emphatic rejection of the intellectual and societal currents that characterized the Era of Enlightenment, as well as any contemporary movements or individuals who continue to champion its core principles. This opposition is not merely a matter of differing perspectives; it forms a fundamental pillar upon which the entire Mikalian doctrine is constructed.

The Enlightenment, a transformative period in human history, was driven by a profound belief in the power of reason, empirical observation, and systematic inquiry as the primary means to understand and improve society. This intellectual revolution gave rise to positivism, a philosophical stance

emphasizing verifiable facts and objective knowledge. Mikalism contends that this very emphasis on fact-based reasoning, while seemingly offering a path to progress, inherently marginalizes and ultimately negates the significance of the spiritual dimension of human existence. The rigorous methodologies of scientific inquiry and rational deduction, by their very nature, struggle to accommodate the intangible and subjective realities of the spiritual realm. Consequently, Mikalism argues that the Enlightenment's focus on positivism creates a void where true spirituality should reside, leaving only a negativistic space that the tenets of Mikalism seek to fill. Therefore, the philosophies underpinning the Enlightenment are viewed as fundamentally undermining the genuine spiritual understanding and connection that Mikalism champions.

At its core, Mikalian doctrine firmly embraces spiritualism, positing it as an indispensable element of both individual and collective life. This spiritualism is inextricably linked to a strong emphasis on collectivism, suggesting that individual spiritual fulfillment and societal well-being are best achieved through a unified and interconnected community bound by shared spiritual values and goals. This collectivist orientation directly informs Mikalism's vehement opposition to what it terms Jacobinistic utopias and innovations. This broad condemnation specifically targets the central tenets of Republicanism, radical democracy, social (class) equality, secularism, and revolutionary terrorism, all of which are seen as direct outgrowths or manifestations of Enlightenment ideals that Mikalism fundamentally rejects.

The Mikalian perspective on social hierarchy explicitly refutes the notion of social (class) equality as a desirable or virtuous societal aim. Instead, Mikalism posits that a differentiated class structure is essential for the proper

functioning and stability of the State. Each social class, according to this doctrine, possesses a unique and vital role to play in the collective adherence to the established order and the overall structure of the State. This functionalist view emphasizes interdependence and hierarchical organization over egalitarian principles, directly contradicting the Enlightenment's emphasis on inherent human equality.

Similarly, secularism is unequivocally rejected by Mikalism. As an ideology deeply rooted in spiritual principles, Mikalism asserts the existence and primacy of a higher moral order that serves as the ultimate guiding force for individuals and society. This moral order, derived from its spiritual foundations, stands in direct opposition to secularism's separation of religious authority from political and social life. From a Mikalian standpoint, humanity's existence and purpose are inextricably linked to its spiritual duties. Without this spiritual connection and the obligations it entails, the individual, and by extension society, risks descending into meaninglessness. Therefore, the adherence to a spiritually derived moral framework is not merely a preference but a fundamental necessity within the Mikalian worldview.

In essence, Mikalism presents itself as a comprehensive ideological alternative to the Enlightenment project and its enduring legacy. It prioritizes the spiritual over the material, the collective over the individualistic (as perceived in Enlightenment thought), and a hierarchical social order over egalitarian ideals. By explicitly rejecting the core tenets of Enlightenment philosophy and the resulting societal structures, Mikalism seeks to establish a social and political order grounded in its unique interpretation of spirituality and collectivist principles.



# CHAPTER 2

## The Nature of the State

### 1

Mikalism establishes the State as the paramount entity, asserting that its robust functioning is the fundamental prerequisite for the flourishing of every individual within its borders. This prioritization stems from the conviction that the State, in its capacity to organize and secure the collective well-being, inherently ensures the prosperity of its constituents. Consequently, any actions deemed detrimental to the State's interests are not merely societal transgressions but are also interpreted as being at odds with the individual's own deeply rooted, albeit perhaps unrecognized, needs. Such individuals, operating in opposition to the State, are therefore considered to be undermining their own potential for fulfillment.

At the core of Mikalian thought lies the concept of subconscious needs—those essential requirements for individual well-being that exist beyond the realm of conscious awareness. Mikalism posits that the State is uniquely positioned to provide these subconscious needs, acting as the conduit through which individuals can attain a profound sense of completeness. This provision, however, is contingent upon the reciprocal cooperation of each individual, fostering a symbiotic relationship between citizen and State. By actively contributing to the State's objectives, individuals unlock access to the very elements necessary for their subconscious fulfillment.

Furthermore, Mikalism conceives of the State as an entity that embodies both the singular identity of each citizen

and the unified will of the collective. It is seen as an organic body, composed of individual beings who are bound by a shared purpose: the cultivation of a selfless orientation towards life. This necessitates a fundamental shift in individual perspective, moving away from egocentric pursuits towards a deeply ingrained collectivist attitude. Each member of the State is therefore charged with the responsibility of prioritizing the common good, recognizing that individual prosperity is inextricably linked to the well-being of the whole. This collectivist ethos forms the bedrock of Mikalian society, fostering an environment where mutual support and shared purpose are paramount.

## 2

The central tenet of Mikalism posits a profound and indivisible relationship between the State and its people. The State is not merely a governing body separate from the populace; rather, it is the very embodiment of the collective will and character of its citizenry. It acts as a projector, casting forth the inherent nature of the people, making the State and its individuals intrinsically linked in essence and identity.

Furthermore, Mikalism asserts that the State is the sole source of true quality for its people. Individual worth and value are not inherent or pre-existing but are bestowed upon them by their membership within the State. It is within the framework of the State that individuals attain significance, as if their very value is contingent upon their integration into the collective. Consequently, each individual who actively exercises their agency within the State's defined boundaries and remains unwavering in their commitment will come to embody the universal values championed and expressed by the State. These values, therefore, are not abstract ideals but rather reflections of

the State's fundamental principles, internalized by its steadfast members.

A cornerstone of Mikalian thought is the assertion that individual purpose finds its genesis and sustenance exclusively within the context of the State. Man, according to this creed, possesses no inherent purpose that exists independently of the State's influence. Purpose is not an intrinsic human attribute but rather a direct consequence of possessing a will, and this will, crucially, is not spontaneously generated. Instead, it is shaped and formulated by the State, its values, and its objectives. Therefore, outside the sphere of the State's influence and the will it cultivates, individual purpose ceases to exist. The State, in this view, is not just a political entity but the very wellspring of meaning and direction for its people.

### 3

Mikalism posits a fundamental principle: the State and its constituent people are intrinsically universal entities. This universality dictates that any faction or ideology that seeks to undermine the unified will of the nation, advocating for separatism or division, poses a direct and significant threat to the overall well-being and prosperity of the State. The collective strength and shared purpose of the nation are paramount, and any movement that deviates from this unified path jeopardizes the common good.

Among the ideologies deemed antithetical to Mikalian principles, left-wing Socialism, particularly as envisioned by Marxist theory and its various revolutionary iterations, is considered a grave danger to the State's interests. Mikalism fundamentally disagrees with Socialism's core tenets, especially its understanding of human universality and the nature of societal cohesion. While liberal societies may exhibit class

inequalities, Mikalism asserts that a deeper, more fundamental universality exists, binding all individuals within the nation through a shared identity, history, and purpose. Socialism, in contrast, bases its concept of universality solely on class distinctions, thereby emphasizing division rather than the inherent similarities that unite humanity.

Furthermore, Mikalism criticizes Socialism for its limited focus on economic collectivism, neglecting the broader ideological imperative to highlight the pre-existing commonalities among people. Mikalism strives to shift the focus towards the intrinsic familiarity and shared nature of humankind, viewing Socialism's emphasis on economic differences as a distraction from this more profound unity. In essence, Mikalism prioritizes the identification and cultivation of shared moral values and common ground, while Socialism tends to concentrate on perceived moral injustices and the disparities that separate individuals.

A critical distinction between the two ideologies lies in their approach to the means of production. Socialist societies advocate for the ownership of the means of production by the people, whereas Mikalism firmly places this ownership under the control of the State. While this concentration of authority might appear to infringe upon individual liberties, Mikalism argues that the State is not a separate entity but rather the very embodiment of the people's collective identity. The nation is the people, and the people are the nation; their identities are inextricably linked. Therefore, State control is, in essence, a manifestation of collective ownership and management for the benefit of all.

Considering the shared objective of achieving a form of collectivism, Mikalism argues for its inherent superiority over Socialism. Socialism, by prioritizing the individual and their

class identity as the initial step towards collectivism, adopts what Mikalism perceives as an inefficient and ultimately less effective strategy. Mikalism, conversely, prioritizes the State as the primary entity, believing that by strengthening and unifying the State, the benefits will subsequently accrue to each and every individual within it. Both ideologies may aspire to a form of collective unity, but Mikalism asserts a more direct and effective pathway to achieving this higher moral order by placing the collective (the State) at the forefront. The Mikalian perspective maintains that its understanding of how to achieve true collectivism, rooted in inherent human commonality and the unifying power of the State, positions it as the ideology capable of realizing a superior moral and social order.

#### 4

The assertion that the populace constitutes the foundational element of the State is a demonstrably antiquated and fundamentally flawed notion, possessing no legitimate basis within the immutable framework of natural law. This natural law, universally binding upon all humanity by virtue of our inherent existence within the natural order, stands in stark contrast to the artificial constructs devised by humankind. To posit that the State originates from the collective will of individuals is to introduce the inherent corruptibility of human agency into an entity that should ideally reflect the purity and inherent order of the natural world.

Furthermore, the understanding of natural law elevates humanity beyond the simplistic categorization of mere numerical units. Instead, it recognizes each individual as an integral, albeit fractional, component of a larger, interconnected, and indivisible spiritual entity. This holistic perspective underscores the inherent value and interconnectedness of human

existence, contrasting sharply with the reductionist view implied by the "man-generated State" concept.

This obsolete concept, which erroneously places the genesis of the State within the realm of human creation, serves as a corrupted justification for the prevailing positivistic national governments of the modern era. Its popularization in the latter part of the 19th century can be attributed to the influential philosophical contributions of figures such as Jean-Jacques Rousseau, Karl Marx, and John Stuart Mill. Their theories, while diverse in their specific tenets, collectively contributed to the ascendancy of the idea that the State derives its legitimacy and authority from the consent or collective will of the governed.

However, this perspective fundamentally misconstrues the true nature and origin of legitimate authority. By grounding the State in the shifting sands of popular opinion and human constructs, it inevitably becomes susceptible to the inherent imperfections, biases, and self-interests that characterize human endeavors. In contrast, a State founded upon the principles of natural law draws its legitimacy from a source external to and superior to human will—the intrinsic order and inherent truths that govern the universe. This grounding in natural law provides a far more stable and ethically sound foundation for governance, ensuring that the State serves not the transient desires of the populace, but the enduring principles of justice, order, and the collective spiritual well-being of humanity. The continued adherence to the outdated concept of a man-generated State represents a deviation from this natural and pure order, perpetuating systems of governance that are inherently flawed and ultimately unsustainable.

Mikalism fundamentally rejects the philosophical underpinnings of Jean-Jacques Rousseau, viewing his ideology as detrimental to true liberty and the essential collective purpose of humankind. Rousseau, a prominent figure of Republican thought, prioritized the preservation of a Republican nation. This foundational commitment directly informed his development of the Social Contract Theory, a concept Mikalism finds deeply flawed and ultimately destructive.

At its core, the Social Contract Theory posits that individual morality stems from personal will, independent of any spiritual imperative or pre-existing national conscience. While seemingly empowering the individual by granting them the autonomy to define their moral compass, Mikalism argues that this very premise undermines genuine liberty. By dismissing the significance of a collective conscience, Rousseau's theory paves the way for an unchecked individualism that ultimately enslaves both the individual and the State.

Mikalism contends that true democracy necessitates not only the freedom of the people but also the freedom of the State, a balance fundamentally disrupted by the Social Contract Theory. Although Rousseau's theory ostensibly aims to maximize individual freedom of will, it provides no genuine guarantee against the myriad forms of servitude. Individuals, even those with seemingly boundless personal will, remain susceptible to the tyranny of material desires, physical limitations, the influence of others, and even their own internal conflicts and weaknesses.

The ultimate consequence of embracing Rousseau's philosophy, according to Mikalism, is the descent into a corrosive individualism. This focus on the self erodes the very purpose of humankind, which Mikalism asserts lies in the

maintenance of a strong collective identity. This collective identity fosters the crucial virtues of selflessness and self-sacrifice, qualities that are antithetical to the individualistic ethos promoted by Rousseau. In prioritizing individual will over the collective good and dismissing the role of a shared moral understanding, Rousseau's Social Contract Theory, in the view of Mikalism, actively dismantles the foundations of a truly free and purposeful society.

## 6

Mikalism stands in staunch opposition to the core tenets of Marxist philosophy, particularly those attributed to Karl Marx, widely recognized as the Father of Communism. Marx posited a view of the State as a superstructure fundamentally determined by the underlying economic structure of society. He argued that the State, along with its institutions, laws, and ideologies, is ultimately a reflection of the prevailing mode of production and the relationships between different economic classes. According to Marx, the historical context and the actions of individuals within these competing classes are the primary forces shaping the nature and function of the State.

This materialist conception of the State is irreconcilable with the central dogma of Mikalism. Within the Mikalian framework, the State is not seen as a mere byproduct of economic forces or class struggles. Instead, it is understood as a direct manifestation of the collective will of the people. This perspective elevates the State beyond the realm of purely economic determinism, asserting that its existence and character are rooted in a more comprehensive set of principles that embody the shared aspirations, values, and identity of the populace.



While Marxism emphasizes the influence of material conditions and class dynamics in shaping the State, Mikalism prioritizes the intangible yet powerful force of collective will. This collective will, in the Mikalian view, transcends purely economic considerations and encompasses a broader spectrum of societal factors, including cultural, spiritual, and philosophical underpinnings. Therefore, the reflection upheld by the State, according to Mikalian doctrine, is not merely a mirror of the economic structure but rather a representation of these far-reaching and multifaceted principles that define the collective identity and purpose of the people it governs. The divergence between these two philosophies lies in their fundamental understanding of the genesis and nature of the State, with Mikalism offering a distinctly ideational counterpoint to Marx's materialist interpretation.

## 7

Mikalism fundamentally rejects the philosophical underpinnings of John Stuart Mill, a prominent 19th-century liberal intellectual. Mill championed representative democracy as the optimal form of governance, placing paramount importance on the concept of individual liberty. This emphasis extended to the belief that individuals possess an inherent right to act according to their own volition, free from the constraints of externally imposed moral obligations, a notion that Mikalism sees as dangerously aligned with Jean-Jacques Rousseau's Social Contract Theory. Similar to Mikalism's critique of Rousseau, the philosophy of Mill, in its fervent dedication to individual autonomy, is perceived as inevitably culminating in a societal structure where individual desires and actions supersede any consideration for a unified national consciousness or the shared identity of the populace. Mikalism contends that this elevation

of the individual, at the expense of collective values and national unity, represents a detrimental trajectory for any society.

# CHAPTER 3

## The Collective & The State

### 1

Mikalism posits that the establishment of a unifying spiritual influence and a cohesive collective identity—one that effectively harmonizes the individual members of the State and the broader nation—necessitates the transcendence of pure individualism. This spiritual and collective strength, characterized by a spirit of self-sacrifice and unwavering dedication to a superior moral framework, remains unattainable as long as any single human will exerts dominance over another. Consequently, Mikalism fundamentally rejects the notion of egocentricity, or radical individualism, advocating instead for a robust sense of collectivism among all individuals within the State.

However, Mikalism does not entirely negate the validity of individual will. It acknowledges that individuals can indeed exercise their personal will, provided they maintain a crucial awareness of the dualistic nature of reality. This understanding involves recognizing the existence of a temporary reality, characterized by the transient and often fleeting nature of individual perceptions and experiences. Simultaneously, individuals must also apprehend a specific reality, which is more concrete and centered on a fundamental aspect of a given situation. This specific reality is less susceptible to alteration through individual perception and is instead shaped by objective circumstances.

These two facets of reality, the temporary and the specific, are not mutually exclusive but rather intrinsically linked and must coexist in the consciousness of the individual. To illustrate this intricate relationship, Mikalism proposes that humanity essentially exists within two interconnected realms: the individual's subjective world and the collective world shared with others. Crucially, Mikalism asserts that an individual must first cultivate and internalize a collectivist mindset before appropriately engaging with any degree of individualism. Without this foundational sense of collective belonging and shared purpose, genuine and constructive individualism cannot truly flourish. It risks devolving into the very egocentricity that Mikalism seeks to overcome.

Furthermore, Mikalism emphasizes the vital importance of developing a comprehensive understanding of the fundamental nature of humankind as a whole before attempting to fully comprehend the nuances of individual members within a community. This foundational understanding of shared human characteristics and inherent qualities serves as an essential prerequisite for correctly applying the principles of both transient and specific realities in interpersonal interactions and societal structures. Recognizing this fundamental aspect of human nature provides a necessary framework for navigating the complexities of individual differences and fostering genuine unity within the collective. In essence, Mikalism offers a nuanced perspective that values both the collective and the individual, but prioritizes the cultivation of a shared identity and understanding as the bedrock upon which meaningful individual expression and societal harmony can be built.

Mikalism distinguishes itself by its optimistic perspective on humanity, directly refuting the notion that mankind is inherently self-centered or egocentric due to a perceived lack of depth and solidity in purpose. Instead, Mikalism firmly posits that humanity is imbued with inherent purpose, establishing itself as an ideology deeply rooted in hope and the affirmation of individual significance within a larger framework. This purpose, far from being disparate and isolated, is intrinsically linked and finds its ultimate realization within the collective.

At its core, Mikalism champions collectivism, asserting that the individual's purpose is not a solitary pursuit but rather a vital component in the fortification and advancement of the community as a whole. Each individual's unique contribution, when recognized and integrated, serves to bolster the strength and resilience of the collective. This interconnectedness is not merely a desirable outcome but a fundamental necessity for the flourishing of the State in its multifaceted dimensions—political, economic, social, and cultural.

The ideology draws a compelling analogy from the natural world, specifically the interdependent relationship between anatomy and physiology. Just as the heart relies on the oxygenated blood supplied by the lungs, and the lungs depend on the heart's circulatory function, so too are individuals within a Mikalian society mutually reliant upon one another. This continuous cycle of contribution and support ensures the proper functioning and overall well-being of the collective. Therefore, collectivism is not simply a preferred societal structure within Mikalism; it is the essential lifeblood that sustains the State and enables the fulfillment of individual and collective potential.

The strength of the whole is directly proportional to the recognition and cultivation of each individual's purpose within the collective endeavor.

### 3

Mikalism posits a fundamental and inextricable link between the superficial realm of sensory experience and the underlying material reality. However, it vehemently asserts that an undue focus on materialism constitutes a detrimental affliction, one that systematically diminishes the inherent meaning and purpose of human existence. In direct opposition to this materialist inclination, Mikalism passionately advocates for the fervent embrace of spiritualism as the paramount path for humankind, to be pursued with unwavering dedication through any and all available means.

The specific spiritual orientation that Mikalism champions is firmly rooted in a framework of meticulously guided principles that converge towards the ideal of collectivism. This collective spirit, according to Mikalian doctrine, serves as the indispensable foundation upon which individuals can discover a transcendent and meaningful higher purpose for their lives. Self-sacrifice is elevated to the position of the most crucial and indispensable element in the arduous journey towards this profound spiritual awakening. By willingly prioritizing the needs and well-being of the collective above individual desires, adherents of Mikalism actively participate in a greater spiritual reality.

Furthermore, Mikalism advances the assertion that the pursuit of any form of higher purpose, or indeed any purpose whatsoever, is an endeavor that cannot be successfully undertaken in isolation from the State. This conviction stems from the core belief that the very essence of collectivism would

inevitably dissolve and cease to function if individuals were to exist solely as autonomous entities, devoid of the possibility of establishing their identity and finding their place within a structured community. The inherent social nature of humanity necessitates communal bonds for purpose to emerge and be sustained.

Mikalism acknowledges the existence of a definitive and consistent human nature, characterized by a shared set of fundamental traits that are universally present in every individual and are integral to their very being. If this commonality of human nature is an undeniable truth, then it logically follows, according to Mikalian thought, that the process of recognizing, understanding, and ultimately embracing this shared essence is absolutely vital for the flourishing of individuals within their respective communities. This recognition forms the crucial initial step in the Mikalian understanding of human existence: a deep and thorough comprehension of the fundamental nature of humankind.

Through this rigorous examination of human nature, Mikalism arrives at the profound conclusion that the deepest and most fundamental desires that drive human behavior are not rooted in the superficial allure of the material world. Instead, these core longings originate from a deeper, more profound realm—the spiritual. Therefore, the pursuit of true meaning and fulfillment necessitates a conscious and deliberate shift in focus away from material acquisition and towards the cultivation of the spiritual dimension of human existence, guided by the principles of collectivism and self-sacrifice under the auspices of the State.

Mankind's understanding of itself is uniquely mediated through its perceptions and interpretations of the natural world. We come to know and define our own existence and characteristics by observing, categorizing, and conceptualizing the phenomena of nature. This process of understanding through external reference leads to a crucial realization: humanity's self-awareness is intrinsically linked to its environment, and therefore, to the shared experience of interacting with that environment. It is through this interaction and interpretation of nature that mankind manifests its understanding of self, essentially projecting its own qualities and characteristics onto the external world and subsequently internalizing those projections as self-knowledge.

This fundamental mechanism of self-understanding through nature reveals a profound truth: despite superficial differences, the entirety of humankind possesses a deeper, more fundamental connection rooted in this shared process of perceiving and interpreting the world around us. Our commonality lies not merely in our biological similarities but also in this shared cognitive framework through which we come to define ourselves. Consequently, recognizing these inherent commonalities should naturally foster a collectivist attitude, a sense of shared identity and purpose that transcends individual distinctions.

In the philosophy of Mikalism, this collectivist orientation, born from the recognition of our shared human experience and understanding, is not merely a social preference but a defining characteristic of what it means to be human. It is through this collective spirit, this understanding of our interconnectedness, that we derive purpose and meaning. While some individuals may fall prey to the illusion of existential



meaninglessness, believing themselves to be adrift without inherent purpose, Mikalism posits that this is a fallacy born from a limited perspective.

To declare life as inherently meaningless is, in essence, an introspective act, a pronouncement directed at one's own being. Therefore, the very act of proclaiming a void of meaning inadvertently affirms the existence of a self to which that proclamation is directed. According to Mikalism, such introspection should lead to the opposite conclusion: far from being void of meaning, the individual possesses all the necessary components for purpose within themselves and their connection to the shared human experience. The inherent capacity for self-reflection and the fundamental connection to humanity through the shared interpretation of nature imbue every individual with intrinsic worth and a latent sense of purpose waiting to be recognized and embraced within the collective human endeavor.

## 5

Mikalism posits the existence of a genuine form of liberty, one that originates not from abstract individualistic notions but rather from a profound understanding of humanity's place within the natural order. This liberty, cultivated by individuals deeply connected to the principles of nature, is inherently communal. It operates on the foundational belief that all things are fundamentally universal, leading to the conviction that, in a spiritual sense, everything within the State belongs equally to each individual. Mikalism firmly embraces this collective interpretation of liberty, considering it the sole authentic and meaningful expression of freedom due to its inherent collectivist understanding of human nature.

In stark contrast, Mikalism critiques liberalism as a deceptive and ultimately detrimental perversion of liberty. From the Mikalian perspective, liberalism has fostered a society of atomized individuals, devoid of a unifying spiritual purpose. This deficiency stands in opposition to the Mikalian ideal, where human existence is inherently purposeful and interconnected. The Mikalist believes it is a fundamental obligation to actively shape liberty in accordance with humanity's spiritual essence, rather than allowing a hollow and abstract concept of liberty to mold individuals into purposeless entities.

Therefore, Mikalism advocates for a critical reassessment and subsequent deemphasis of liberal ideology. The intense focus on individual liberty, while seemingly paramount in our conscious thought, is viewed as a superficial preoccupation. According to Mikalian thought, a deeper introspection reveals a collective fatigue with the structures of modern democracy and the tenets of classical liberalism. At a fundamental, subconscious level, humanity yearns for belonging and purpose. We are, at our core, collectivists who desire to be part of something larger than ourselves, to dedicate ourselves to a cause that resonates deeply with our convictions.

Consequently, Mikalism argues for the necessity of willingly relinquishing certain ideas born from the modern conception of liberty. This surrender is not a diminishment of self but rather a crucial step towards forging a unified identity. The State, in this framework, is not an external imposition but a direct manifestation of the nation's collective will, ultimately representing the unified desires and aspirations of the people as a whole. This collective will, grounded in a shared spiritual understanding and a desire for communal purpose, forms the bedrock of the true liberty envisioned by Mikalism.

Mikalism fundamentally diverges from ideologies that champion a free market economy, embrace laissez-faire principles, and prioritize individual autonomy. The doctrine posits that these concepts inherently foster societal fragmentation, undermine the collective good, and ultimately lead to the detriment of both the State and its people.

The free market, with its emphasis on corporate competition, is viewed by Mikalism as a breeding ground for exploitation. The relentless pursuit of profit within a competitive environment inevitably drives businesses to exploit resources, labor, and even consumers as a means to gain a monopolistic advantage. This cutthroat dynamic erodes the potential for a cooperative industrial landscape, creating a chasm between economic actors and the guiding hand of the State. Furthermore, Mikalism critiques the free market's reliance on materialistic positivism, particularly the Utility Theory. By appealing to individual desires and maximizing consumption, this framework inherently promotes self-interest and reinforces the very individualism that Mikalism seeks to counter. The exploitative nature of the free market further exacerbates this issue, fostering an egocentric mindset that deepens the roots of individualism within society.

Laissez-faire economics, another tenet antithetical to Mikalism, advocates for minimal governmental intervention in corporate affairs. This lack of regulation and moderation allows corporations to operate with a singular focus on their own interests, disregarding the broader needs and objectives of the State. This individualized existence inevitably leads to a rejection of collectivist principles and the core tenets of Mikalism. In contrast, Mikalism champions a collectivist attitude within the corporate sector, where businesses are

motivated to collaborate and contribute to the overall well-being and strength of the State. The inherent self-interest and lack of collective responsibility in laissez-faire economics thus stand in direct opposition to the cooperative ethos of Mikalism.

Finally, Mikalism vehemently rejects the notion of individual autonomy, arguing that it elevates the subjective conscience of the individual above the universal will of the collective. This prioritization of personal inclination over the interests of the State is seen as a destructive force. Mikalism asserts that individuals have an inherent obligation to act in accordance with the collective good, as defined and guided by the State. When individual autonomy becomes the guiding principle, it inevitably leads to a fracturing of societal unity and an erosion of the bonds that hold the State together, ultimately resulting in the destruction of man. Mikalism views individual autonomy as a deceptive and ultimately harmful concept, a delusional synonym of liberty that offers a distorted and illegitimate understanding of true freedom, which, in the context of Mikalism, is inextricably linked to collective purpose and the well-being of the State.

# CHAPTER 4

## Morality & Spirituality

### 1

Mikalism is an ideology centered on the crucial imperative of self-surrender and the complete abandonment of egocentricity. This fundamental principle extends to a profound encouragement of self-sacrifice, positing it as a necessary means for individuals to contribute to the realization of a higher moral order. However, a critical examination reveals a fundamental incompatibility between the tenets of Mikalism and the guiding principles of materialistic positivism, particularly concerning the very notion of self-sacrifice.

At its core, the ideological aspiration of Mikalism is the elevation of humanity, a purging of the poisons that afflict mankind. To understand the nature of the poison that is materialistic positivism, it is essential to consider its central premise: that genuine knowledge can only be derived from what is objectively observable and directly experienced. This foundational belief inherently leads to the suppression and ultimate absence of spiritual thought within the intellectual framework of positivism. By limiting the realm of legitimate inquiry to the empirical, materialistic positivism effectively dismisses the validity and significance of subjective experiences, transcendental concepts, and the spiritual dimension of human existence.

Furthermore, materialistic positivism champions individualism, elevating it to a position of unwarranted esteem, as if the pursuit of individual self-interest were a pathway to

some form of personal redemption. This salvation, however, is distinctly different from the spiritual salvation offered by religious traditions like Christianity. Instead, it is a self-centered salvation, achieved through the accumulation of personal gains and the prioritization of individual needs above all else. This emphasis on the self stands in stark contrast to the Mikalian call for self-surrender and the willingness to sacrifice individual well-being for a greater moral purpose. The inherent conflict lies in the antithetical approaches to human existence: one prioritizing the collective and the transcendent, the other focusing on the individual and the material.

## 2

The central tenet of Mikalism posits that every action undertaken by an individual carries inherent consequences, and the very nature of these consequences is intrinsically linked to morality. This doctrine asserts a fundamental interconnectedness between human behavior and a universal moral framework, suggesting that no act exists in a vacuum, devoid of ethical implications.

At the heart of this belief system lies a critique of unchecked individualism. Mikalism argues that an overemphasis on the self breeds egocentricity, a state characterized by an excessive focus on one's own needs and desires, often to the detriment of others and the broader community. This egocentric orientation, according to the doctrine, inevitably leads to a degradation of character, manifesting in a range of negative emotional and psychological states. Guilt arises from the violation of moral principles, anger stems from perceived transgressions against the self, and sadness emerges from the isolation and alienation fostered by egocentricity. Furthermore, individualism fuels incessant contemplation and overthinking, as

the individual, disconnected from a larger moral purpose, grapples with the meaning and justification of their actions in isolation.

In stark contrast to this individualistic paradigm, Mikalism posits a divinely ordained moral purpose underlying all existence. The doctrine asserts that events occur according to the will of God, implying a teleological view where every occurrence serves a greater, albeit potentially inscrutable, purpose. Consequently, no action can be considered morally neutral or stripped of its ethical significance, particularly when it aligns with the inherent order of the natural world and intuitive human understanding. Actions that resonate with the laws of nature and are readily comprehended through natural reason are deemed to possess inherent moral value.

The doctrine explicitly elevates actions that advocate for collectivism as morally virtuous. This assertion directly counters the perceived dangers of individualism, suggesting that prioritizing the well-being and interests of the group over the self is a morally commendable endeavor. Collectivism, within the framework of Mikalism, stands as a bulwark against the destructive tendencies of egocentricity, fostering a sense of shared responsibility, mutual support, and collective purpose. By emphasizing the interconnectedness of individuals and the importance of communal harmony, Mikalism seeks to cultivate a society grounded in moral action and guided by a shared understanding of natural law and divine will.

### 3

Mikalism offers a pragmatic and accepting framework for navigating the inevitable problems and conflicts that arise in life. Rather than attempting to deny or resist these challenges, Mikalism emphasizes coming to terms with them in their present

form. This acceptance is not passive resignation but rather an initial step towards informed and appropriate action. By acknowledging the reality of a conflict, individuals practicing Mikalism can move forward with a clear understanding of the situation, better equipped to devise effective solutions.

The philosophy posits that many of these conflicts stem from fundamental tensions inherent in the human experience. Specifically, Mikalism identifies the ongoing interplay between spirituality and materialism as a significant source of discord. The pull towards spiritual values and inner growth can often clash with the demands and temptations of the material world, leading to internal and external conflicts. Similarly, the inherent duality between collectivism and individualism contributes to societal and interpersonal challenges. The desire to be part of a larger community and prioritize the needs of the group can sometimes conflict with the individual's aspirations for autonomy and self-expression.

Encountering these problems often compels individuals to engage in introspection, prompting a critical evaluation of their personal purpose and values. Mikalism encourages this self-reflection, suggesting that conflicts can serve as catalysts for examining whether current circumstances align with one's overarching goals and principles. This questioning process is not necessarily about immediate resolution but about gaining clarity on the nature of the conflict and its potential impact on one's life path.

The core tenet of dealing with problems accordingly in Mikalism underscores the importance of thoughtful and reasoned responses. This involves a commitment to analyzing the root causes of the conflict, understanding the various perspectives involved, and carefully considering the potential consequences of different courses of action. By prioritizing



accuracy and a comprehensive understanding of the situation, Mikalism aims to ensure that the solutions arrived at are the most effective and aligned with one's values and purpose. This methodical approach to conflict resolution seeks to move beyond impulsive reactions and towards deliberate, well-informed outcomes.

#### 4

While fundamentally distinct in their core tenets, the ideologies of Mikalism and Socialism exhibit noteworthy areas of convergence, particularly within the realm of economic organization and the role of the State. One significant point of overlap lies in their shared skepticism towards trade unionism as an independent force operating outside the direct control of the State. Both Mikalian and Socialist thought view the elevation of corporate power above State authority as a potential destabilizing factor. They argue that such decentralized corporate power can lead to monopolization, exploitation, and ultimately undermine the liberty and well-being of both the State and its people.

To mitigate this perceived threat, both ideologies advocate for the centralization of key corporate sectors within the framework of the State. This centralization is not necessarily about outright State ownership in all instances, but rather a mechanism to ensure that crucial economic activities are aligned with the broader national interest as defined and directed by the State. The underlying rationale is that by bringing these powerful economic entities under the purview of the State, the potential for private interests to unduly influence or control the nation's resources and direction can be effectively curtailed. This centralized approach is seen as a prerequisite for maintaining stability, preventing the rise of monopolies, and safeguarding the

collective good.

Furthermore, both Mikalism and Socialism express a strong commitment to the welfare of the State's workers. However, their vision of worker empowerment differs significantly from liberal or capitalist models that emphasize independent labor organization and collective bargaining outside of direct State control. Instead, both ideologies posit that for the workers to truly realize their potential and contribute effectively to the nation, they must function as an integrated body within the State apparatus. This concept of amalgamation with the State implies a rejection of adversarial labor relations and an emphasis on a unified national effort where the interests of the workers are intrinsically linked to the interests of the State.

This perspective stems from a shared understanding of the State as the embodiment of the nation's collective will. In this view, the State is not an external or alien entity but rather a direct manifestation of the people's shared aspirations and desires. Consequently, the workers, as integral members of the nation, find their truest expression and empowerment through their integration within this State framework. Their labor and their well-being are thus seen as inseparable from the overall strength and prosperity of the nation-state.

In summary, despite their fundamental differences on other ideological fronts, Mikalism and Socialism share a common ground in their economic perspectives regarding the perceived dangers of independent corporate power and trade unionism, and in their advocacy for a centralized economic order where the workers are closely integrated with the State. This convergence arises from their shared understanding of the State as the ultimate expression of the national will and the primary guarantor of the people's collective liberty and

well-being in the face of potentially disruptive private economic forces.

# CHAPTER 5

## Purpose & The Higher Self

### 1

While positivism may initially present itself as a constructive and beneficial ideology, Mikalism posits that its underlying nature is fundamentally negative and limiting. In contrast, Mikalism occupies a unique philosophical space, deliberately abstaining from both positive and, to a degree, negative assertions. Its negative aspect lies in its capacity to deconstruct limiting beliefs, yet this does not categorize it as inherently pessimistic. Furthermore, Mikalism distinguishes itself from both skepticism and agnosticism in its approach to spiritual reality.

Unlike philosophies that demand empirical proof for the existence of realms beyond the material, Mikalism does not necessitate such evidence. This is rooted in the belief that the comprehension of a spiritual reality lies within the grasp of the true Mikalist, whose consciousness transcends the average. Agnosticism, with its assertion that human knowledge cannot extend beyond the realm of personal experience, directly contradicts the Mikalian viewpoint. Mikalism does not suspend judgment; rather, it operates from a position of inherent understanding attainable through heightened consciousness.

Mikalism actively positions itself as a safeguard against both agnosticism and skepticism. While agnosticism fosters a state of suspended belief and skepticism cultivates doubt, Mikalism champions the power of hope. It emphasizes unwavering faithfulness in all aspects of life, a stark contrast to

agnosticism, which Mikalism argues dismantles faith in favor of purely objective reasoning, and skepticism, which it contends eradicates faith entirely. Therefore, Mikalism stands as a protector of hope, fostering a steadfast belief that extends beyond the limitations imposed by purely empirical or doubtful perspectives.

## 2

Mikalism begins by immersing humanity in profound contemplation regarding the fundamental enigma of individual existence: the "why" and the "what for" that underpin our being. This intrinsic human curiosity compels each individual to embark on an introspective journey, delving deep into the recesses of their conscience. This very conscience, Mikalism posits, is not merely a personal attribute but the very rationale behind the universe's existence, serving as the key to unlocking a comprehensive understanding of its intricate web of interdependencies.

This journey of self-discovery necessitates a profound realization of the interconnectedness that binds all forms of matter throughout the cosmos. It is through this understanding that the individual can truly grasp the vital role of collectivism, not only in the relationships between individuals but also within the grand tapestry of existence that spans the entirety of creation.

Once an individual arrives at a resolution that champions the foundational principles of this collective spirit, a genuine spiritual motivation arises. This newfound impetus propels the individual to seek meaning and purpose within a higher moral framework, one that transcends purely personal concerns.

Mikalism asserts that the cultivation of a collectivist spirit yields undeniable benefits for the community as a whole, fostering cooperation, mutual support, and shared progress. Crucially, it also emphasizes the inherent improvement of the individual that arises from this collective orientation. This self-betterment occurs organically, without the necessity for each person to independently fabricate a personal purpose within the confines of their own isolated world. In essence, Mikalism suggests that a dedicated focus on collective well-being obviates the need for a strict adherence to individualism as a primary driver of personal growth. The individual flourishes as an integral part of a thriving collective, their purpose interwoven with the greater good.

### 3

Mikalism fundamentally diverges from the widely accepted notion, particularly prevalent among "enlightened" economic thinkers, that happiness can be maximized through relentless pursuit. This divergence stems from the core tenet that materialistic positivism, the philosophical underpinning of such economic theories, inherently fails to foster genuine and enduring happiness. Consequently, Mikalism posits that humanity's multifaceted problems cannot be resolved solely, or even primarily, through the accumulation of financial resources and the incessant consumption of goods and services.

The dominant economic perspective on happiness often hinges on the Utility Theory, which posits that individuals derive substantial satisfaction—or "utility"—from the acquisition and consumption of goods and services. This theory suggests a direct correlation between increased consumption and heightened happiness. However, Mikalism directly refutes this

premise, asserting that true happiness transcends mere material gratification.

The pervasive influence of Enlightenment principles on modern philosophical thought further underscores the significance of Mikalism's critique. The widely held belief in the "pursuit of happiness," famously articulated by John Locke in 1690, stands as a cornerstone of Enlightenment ideals. It is noteworthy that this foundational principle emerged at the cusp of the Enlightenment Era, with many historians marking its definitive commencement just a few years prior in 1685. Despite its historical significance and enduring influence, Mikalism challenges the uncritical acceptance of this principle, particularly as it has been interpreted through a materialistic lens. By questioning the efficacy of materialistic pursuits in achieving true happiness, Mikalism offers a distinct perspective that stands in contrast to prevailing modern philosophies rooted in Enlightenment thought.

#### 4

The tenets of Mikalism posit that true existence for an individual is contingent upon a harmonious alignment of three fundamental forces: the will to live, the will to power, and self-consciousness. This alignment, however, is not merely a personal endeavor but is inextricably linked to the values and overarching objectives of the State. Within the framework of Mikalism, an individual attains definition, and consequently, verifiable existence, when these intrinsic drives converge with the collective aspirations of the State. This defined individual is not seen as an isolated entity but rather as a vital, albeit fractional, element of a far greater whole—the State itself. Their existence gains significance through their recognized role within this larger structure.

The will to live, within the Mikalian doctrine, transcends the basic biological imperative for survival. It necessitates a conscious and willing submission to a preordained purpose: a life dedicated to selflessness and self-sacrifice for the betterment of the State. This surrender to a greater purpose is not viewed as a diminishment of the individual but rather as the very condition upon which their defined existence is predicated. By embracing this selfless role, the individual actively participates in the lifeblood of the State, thus validating their own being.

The will to power, in the context of Mikalism, is not a pursuit of personal aggrandizement or dominance. Instead, it manifests as an unwavering commitment to realizing one's full potential in service of the State's values. This involves a continuous striving to become the most effective instrument of their given selfless purpose. The individual is called to actively manifest this purpose in reality, dedicating their energies and talents to the fulfillment of their designated role within the State. This pursuit of excellence is not for personal gain but rather to enhance their capacity to contribute to the collective good.

Self-consciousness, within Mikalism, is not an individualistic awareness but rather a shared, collective identity that binds all adherents. Each Mikalist must internalize and embody this collective identity, recognizing themselves as an integral part of a unified consciousness. This shared sense of belonging and purpose transcends individual differences, forging a strong and cohesive entity. It is through this collective self-consciousness that the individual truly understands their place and significance within the larger Mikalian society.

In essence, the Mikalian journey towards the higher personality is a three-fold process. First, the individual must diligently come to a profound understanding of their preordained purpose within the State. Second, they must actively translate



this understanding into tangible reality through selfless action and dedicated effort. Finally, they must fully identify with this purpose, integrating it into their sense of self as part of the collective Mikalian identity. It is through this comprehensive integration of purpose, action, and collective consciousness that the individual transcends a mere biological existence and attains the elevated state of the higher personality, fully realized within the embrace of the State.

## 5

Mikalism fundamentally rejects the prevailing 19th-century philosophy of life, asserting that genuine existence transcends mere biological function and is instead a spiritual endowment bestowed through purpose. This purpose, however, is not derived from the subjective whims of individual conscience, which Mikalism views as inherently tainted by self-interest. Rather, true purpose emanates from a universal character that recognizes humanity as an interconnected collective embodied by the State. This perspective emphasizes the indivisible nature of human existence, positioning individuals not as isolated entities but as integral components of a larger whole.

From a Mikalian standpoint, purpose is not merely an aspiration but the very essence of a meaningful life. It is the driving force that animates and defines human existence, transforming individuals from passive beings into active participants in the collective destiny of the State. In contrast, Mikalism argues that the enlightened thinkers' perception of life is dangerously limited, focusing solely on the isolated will of the individual. This individualistic interpretation, according to Mikalism, is a direct consequence of the Era of Enlightenment,

which it contends has fundamentally corrupted the true understanding of life by reducing it to a self-centered pursuit.

The emphasis on individual will championed by 19th-century thought and its Enlightenment antecedents stands in direct opposition to the core tenet of Mikalism: its unwavering commitment to a collective attitude. Mikalism views individualism as a divisive and ultimately destructive force that undermines the unity and shared purpose essential for the flourishing of the State and its people. By prioritizing the collective over the individual, Mikalism seeks to establish a social order where purpose is not a matter of personal inclination but a divinely ordained and universally applicable principle that binds all members of the State together in a shared pursuit of a higher ideal. This spiritual purpose, granted through the recognition of man as a collective entity within the State, forms the bedrock of Mikalian philosophy and distinguishes it sharply from the individualistic philosophies it vehemently denounces.

## 6

Mikalism fundamentally rejects the 19th-century philosophical understanding of liberty, arguing that its core tenets are not only flawed but actively detrimental to both the individual and the State. This rejection stems from the Mikalian conviction that genuine liberty is not found in the unfettered exercise of individual will but rather in the cultivation of rigorous moral discipline. Such discipline, in the Mikalian view, acts as the very foundation of true liberty by freeing individuals from the tyrannical sway of their own base desires and impulsive decisions. Without this internal moral compass, humanity remains enslaved to its fleeting whims, rendering the concept of individual freedom a dangerous illusion.

The attainment of this authentic liberty, according to Mikalism, necessitates a seemingly paradoxical act: the voluntary relinquishing of certain objective rights, often referred to as natural rights. This surrender, however, is not an act of subjugation but rather a strategic exchange for a higher form of freedom. The ultimate arbiter and beneficiary of this exchange is the State, which, in the Mikalian framework, embodies the collective will and serves as the guarantor of true liberty. Individual will, left unchecked and untethered to a higher moral purpose as defined and upheld by the State, is deemed inherently dangerous and prone to actions that undermine both personal well-being and the stability of the societal order.

Mikalism critiques the enlightened conception of liberty as dangerously superficial, focusing solely on the autonomy of individual decision-making without considering the inherent risks such unbridled freedom poses. This narrow focus, in the Mikalian perspective, ignores the potential for self-destruction inherent in unchecked individualism and the consequential damage inflicted upon the State, which is seen as the essential framework for collective flourishing. This misguided definition of liberty is considered deeply demoralizing, leading individuals down a path of self-indulgence and ultimately resulting in self-sabotage. Furthermore, this individualistic focus inevitably extends to the sabotage of the State, as the prioritization of selfish desires over the common good erodes the very fabric of society and weakens its collective strength and purpose. Therefore, Mikalism advocates for a redefinition of liberty, one that prioritizes moral discipline and the collective will as expressed through the State, viewing this as the only viable path to true and lasting freedom for both the individual and society as a whole.

Mikalism offers a sharp condemnation of the 19th-century philosophy of property, asserting that its fundamental flaw lies in a misunderstanding of property's inherent nature. The philosophy of this era, heavily influenced by individualistic and materialistic thought, conceptualized property as a discrete, tangible possession belonging solely to an individual. Mikalism refutes this notion, positing that property is inherently collectivized.

However, Mikalism's understanding of collectivization diverges significantly from traditional socialist or communist interpretations. It does not attribute the collectivization of property to the government, a common tenet in various political ideologies. Instead, Mikalism argues that the collectivizing force is the State itself. This distinction is crucial. For Mikalism, the State transcends mere governmental structures; it exists as a spiritually alive entity, an enduring and encompassing organism that inherently binds together the collective.

Furthermore, Mikalism critiques the objective, materialistic lens through which 19th-century philosophy viewed property. This perspective, rooted in materialistic positivism and the burgeoning emphasis on individualism, reduced property to a purely physical and quantifiable entity. Mikalism argues against this limited view, asserting that property must be understood conceptually, intertwined with the spiritual essence of the State. The State, in its living spiritual reality, provides the framework and the interconnectedness that defines the true nature of property.

The false definition of property, as Mikalism terms it, is seen as a product of its modern corrupted context. This corruption stems from the Enlightenment and its emphasis on natural rights, particularly the right to property, as championed

by its enlightened thinkers. Mikalism suggests that these thinkers, in their focus on individual autonomy and material acquisition, laid the groundwork for a flawed understanding of property that persists in modern thought. This modern conception, according to Mikalism, appeals to base materialistic instincts and reinforces a sense of isolated individualism, obscuring the deeper, collectivized reality of property as bound within the spiritually alive State.

In essence, Mikalism rejects the 19th-century individualistic and materialistic conception of property, arguing that it is fundamentally collectivized not by governmental decree but by the inherent spiritual life of the State. This critique positions Mikalism in opposition to the legacy of Enlightenment thought regarding natural rights and offers a distinct perspective rooted in a conceptual and spiritually informed understanding of property's nature.

## 8

Mikalism fundamentally rejects the 19th-century philosophical ideal of the pursuit of happiness, viewing it as a flawed concept rooted in an individualistic interpretation of Enlightenment principles. While seemingly advocating for life, liberty, and property, this philosophy, as understood through the lens of its originating era, places undue emphasis on individual will to the detriment of the collective. Mikalian thought posits that only through the primacy of collective will can these fundamental concepts attain their true and meaningful definitions, thereby giving substantive weight to the broader notion of natural rights. Indeed, Mikalism asserts that collective will is not merely a supplement to individual will but rather a force that transcends it, ultimately ushering in authentic life, liberty, property, and the very pursuit of happiness that the

rejected philosophy claims to champion. To deviate from these precise definitions, Mikalism warns, inevitably leads to the subjugation of humankind. It must also be understood that there is no greater happiness in the world than to want to do what we have to do in any case, hence our strive for pursuing the collective will.

The Mikalian State enshrines these redefined principles within its Natural Law, giving them concrete form and objective application through its governance. However, this objectification is not solely a secular endeavor; it is intrinsically linked to the State's spiritual purpose. In Mikalian ideology, State law and spiritual law are inextricably interwoven, forming a unified framework designed to ensure the complete embodiment of collectivism and its associated spiritual tenets within the very structure and function of the State. This inherent interconnectedness reinforces the Mikalian commitment to a social order where the collective good supersedes individual desires, ultimately leading to a more genuine realization of fundamental human rights and well-being.

# CHAPTER 6

## Ethical Implications

### 1

Mikalism posits that a life devoid of struggle and easefully attained lacks intrinsic value and fundamental purpose. To live according to this doctrine requires a profound acceptance of oneself as a spiritual entity, inherently imbued with spiritual obligations. Consequently, a follower of Mikalism must dedicate their existence to self-sacrifice, prioritizing the well-being and advancement of their community above personal gain, and embracing this role with pride. In essence, Mikalism demands a life of continuous self-reflection, imbued with profound meaning and unwavering purpose. This purpose is realized through diligent effort towards the collective aspiration, a shared vision that ultimately manifests as a robust and just moral order. By actively contributing to this shared endeavor, the individual simultaneously cultivates enlightenment within their own soul and inspires those around them who witness and embrace the transformative power of their selfless actions.

Mikalism transcends mere philosophical contemplation; it is a dynamic mode of thought that inevitably gives rise to purposeful action. It stands as a comprehensive ideology, specifically a spiritual ideology centered on the principles of self-sacrifice and selflessness. The path of Mikalism necessitates a conscious and continuous striving towards a greater good, understanding that individual fulfillment is intricately linked to the prosperity and moral fortitude of the community. This unwavering commitment to the collective

fosters an environment where spiritual growth flourishes, not only within the individual adherent but also throughout the wider community touched by their dedication and illuminating example.

## 2

Mikalism posits a fundamental principle: the Mikalian State holds in high regard and acts as the representative for each and every individual residing within its borders. This representation is deliberately comprehensive, explicitly rejecting the selective valuation inherent in liberal societies that often prioritize or cater to specific classes, affiliations, or socioeconomic strata. Unlike such systems, the Mikalian State extends its concern and consideration uniformly across its populace, without reservation or prejudice based on these conventional divisions.

It is crucial to understand that this assertion of universal individual value within Mikalism diverges sharply from the common liberal understanding of equality. Mikalism views traditional liberal equality as a deceptive ideal, a notion that rarely, if ever, manifests authentically within the structures of a liberal society. The Mikalian conception of value transcends the quantifiable metrics and superficial comparisons that underpin liberal egalitarianism.

Instead, Mikalism's understanding of the spiritual representation of all within the State is rooted in the recognition of a universal, inherent quality possessed by every individual. This quality exists independently of an individual's measurable attributes—their wealth, social standing, profession, or any other quantifiable aspect of their being. It speaks to a deeper, intrinsic worth that is shared by all members of the State. This emphasis on a collective spiritual quality directly challenges and



undermines what Mikalism perceives as the artificial, human-constructed frameworks used to quantitatively assess and differentiate individuals. By focusing on this shared spiritual essence, Mikalism seeks to dismantle the societal hierarchies and divisions that arise from the emphasis on measurable, and often unequal, individual characteristics.

In essence, the Mikalian State's commitment to every individual is not predicated on a belief in sameness or identical outcomes, which it deems an unattainable liberal fantasy. Rather, it stems from a profound recognition of a shared, immeasurable spiritual worth that unites all members of the State, thereby providing a philosophical basis for their equal value and representation within the Mikalian framework. This foundational tenet distinguishes Mikalism from liberal ideologies and establishes a unique paradigm for the relationship between the State and the individual.

### 3

Mikalism posits that the freedom of a people is not born from the singular desires or intentions of individuals, irrespective of whether these desires manifest physically through action or remain abstract notions confined to the realm of personal thought. The pursuit of individual will, prioritizing self-interest above the collective, inevitably diverts the populace from the path to true freedom. This inherent tendency toward individualism undermines the very fabric of national independence.

Tragically, the principle of national independence, the very essence of a people's liberty, remains an obscure notion. This obscurity stems from its irrelevance within the pervasive conflict between individual conscience and the collective will. Individuals enmeshed in this internal struggle are often oblivious

to their participation in a dynamic that fundamentally neglects the broader concept of national autonomy. This lack of awareness has perpetuated the unfamiliarity of the people with a cornerstone of their potential liberation.

Furthermore, passive contemplation of national independence is insufficient for its realization. Without conscious engagement and proactive efforts to understand and embrace this principle, true freedom will remain elusive. The human mind, left unguided, naturally gravitates toward the fulfillment of individual desires, often without conscious recognition of this inclination. It is crucial to recognize that national independence is not a static ideal but a dynamic state that necessitates deliberate action to sustain its existence. A casual or indifferent attitude toward its significance among individuals will invariably hinder its establishment and perpetuation.

In essence, the exercise of both our political and spiritual will is inextricably linked to action. Inactivity breeds a lack of genuine purpose, leaving individuals adrift without a meaningful connection to the collective destiny. Therefore, it is through active engagement, driven by an understanding of national independence as the ultimate expression of collective freedom, that individuals can truly manifest their will and contribute to the liberation of the people. This active participation, guided by the principles of Mikalism, forms the bedrock upon which a truly free and independent nation can be built.

#### 4

The fundamental assertion of Mikalism rests upon the seemingly immutable nature of conflict, be it an internal struggle within the individual or an external clash between groups or

entities. This inherent inevitability serves as a stark illumination, underscoring the critical importance of proactive self-preparation that transcends the fluctuating circumstances of life, be they moments of profound joy or periods of significant hardship. The philosophy emphasizes a crucial need for individuals to cultivate a deep awareness of their own potential vulnerabilities and cognitive biases, particularly during times of apparent peace and contentment, when a false sense of security can easily lead to complacency.

Mikalism posits that the notion of a lasting, unbroken peace is not merely an aspiration but potentially a deceptive façade. This perceived state of perpetual tranquility, according to Mikalian thought, paradoxically exposes what it views as a lack of courage in those who advocate for absolute non-violence. This stance is contrasted sharply with the Mikalian ideal of self-sacrifice, wherein individuals willingly prioritize the well-being and security of their community as a unified whole, even to the extent of personal risk and detriment.

A core tenet of Mikalism lies in the belief that hardship, far from being solely a negative experience, functions as a powerful catalyst for growth and the unlocking of latent potential. When individuals are mentally and spiritually prepared to confront adversity—a preparedness directly linked to the rejection of pacifistic principles—they discover the capacity to think and act in ways that surpass their previously conceived limitations. In essence, those who embrace the inevitability of struggle and consciously prepare for it cultivate a resilience and inner fortitude that remains absent in those who seek to avoid conflict at all costs. Courage, therefore, is not only seen as an outgrowth of a pacifist mindset but also as a direct consequence of confronting and overcoming challenges.

However, Mikalism does not advocate for indiscriminate aggression or the glorification of war. While acknowledging the perpetual presence of conflict, it emphasizes the crucial importance of communal solidarity and cooperation among neighbors. This unity serves as a vital defense against external threats and the enemies of the State. The philosophy recognizes the enduring reality of conflict as a constant undercurrent in human affairs, necessitating a perpetual state of vigilance and preparedness, both individually and collectively. Thus, the path forward, according to Mikalism, lies not in the naive pursuit of unattainable peace, nor in the destructive embrace of endless warfare, but in a balanced approach that fosters internal strength, communal bonds, and a vigilant awareness of the ever-present potential for conflict.

## 5

Mikalism centers upon the conviction that engaging in significant ideological conflicts necessitates a preliminary cultivation of emotional indifference. This emotional detachment serves as the bedrock upon which the individual can build the fortitude required to overcome inherent fears. By consciously distancing oneself from the immediate emotional repercussions of high-stakes endeavors, the Mikalist aims to attain a state of mental clarity and unwavering resolve. This cultivated indifference is not an end in itself but rather a strategic instrument for fostering the bravery needed to challenge established norms and pursue transformative objectives. The suppression of internal fear, achieved through emotional discipline, is considered a vital prerequisite for undertaking the risky actions that Mikalism champions.

However, this emphasis on emotional indifference within Mikalism must be clearly distinguished from broader

philosophical stances that advocate for indifference as a general principle, such as stoicism. Mikalism explicitly rejects such comprehensive notions of indifference, viewing them as inherently dismissive and characterized by an attitude of negligence. The Mikalian perspective argues that wholesale indifference breeds passivity and a lack of engagement with the world's pressing issues.

Instead, Mikalism proposes a targeted and purposeful application of emotional indifference specifically within the context of pursuing ambitious ideological goals. For the Mikalist, the principle translates into a resolute commitment to one's present actions, undeterred by the knowledge of impending mortality. This unwavering dedication extends to embracing calculated risks, particularly those that hold the potential for substantial positive outcomes. These outcomes are envisioned as contributing to the advancement and strengthening of the State, ultimately benefiting the collective whole. Therefore, the Mikalist's embrace of risk is not arbitrary but rather a deliberate and purposeful undertaking aimed at achieving significant societal progress and enhancing the overall well-being of the community. The courage derived from emotional indifference fuels a proactive engagement with challenging circumstances, driving the Mikalist to act decisively in pursuit of a greater collective good.

## 6

Mikalism, at its heart, champions the inherent moral compass within each individual, placing the dictates of conscience far above the allure and perceived necessity of material concerns. This philosophy posits that actions driven by motives that fundamentally violate one's conscience, even when cloaked in the guise of societal or economic progress for the

sake of fame and financial gain, are ultimately detrimental. Such pursuits, Mikalism asserts, are unworthy if they necessitate the erosion of the individual's sacred will and inner purity. The pursuit of external validation and wealth, therefore, takes a secondary role to the preservation of one's ethical integrity.

Furthermore, Mikalism directly addresses the material reality of class struggle, asserting that this dynamic, rooted in economic disparities and power imbalances, is inherently incapable of defining or dictating the conscience of humanity. Because the conscience transcends mere material conditions and societal structures, considerations arising solely from class struggle are deemed insufficient and ultimately irrelevant when grappling with genuine ethical implications. Mikalism seeks a higher ground for moral decision-making, one that is not bound by the limitations and inherent biases of socio-economic hierarchies.

Central to Mikalian thought is the profound interconnectedness of all individuals. Rather than viewing the self as an isolated entity, the Mikalist embraces the understanding that all beings are, in essence, extensions of oneself. This fundamental belief fosters a sense of shared destiny and collective responsibility. Consequently, the Mikalist's spiritual journey towards a higher moral order is not a solitary endeavor but one intrinsically linked to the well-being of their community. Personal upliftment is understood to be inseparable from the upliftment of those around them. True and lasting benefits, according to Mikalism, are not confined to the individual but rather extend outward, enriching the entire community. This holistic perspective underscores the idea that genuine progress is collective and that the pursuit of a higher moral order necessitates a commitment to the well-being of all.

# CHAPTER 7

## Political & Social Structures

### 1

Within the tenets of Mikalism lies a fundamental assertion: the State is not merely a political entity but a crucible within which individual human purpose is forged. This philosophy posits an indivisible link between the collective structure of the State and the individual's sense of meaning, arguing that neither can be truly defined or sustained in isolation. To exist meaningfully, an individual must recognize and embrace their role as an integral component—a pillar—of the encompassing community that the State represents. To neglect this role is to actively reject purpose, thereby diminishing one's very being on the spiritual plane, which Mikalism identifies as the ultimate determinant of true existence.

In this view, a human being devoid of spirit, one who fails to engage with the collective and strive for spiritual enlightenment through communal participation, is reduced to a mere physical shell—a hollow body of nothing but flesh and bones. The possession of a soul, capable of profound expression and dedicated to a journey of spiritual growth where collectivism is paramount, is therefore not simply desirable but absolutely essential for genuine individual existence. This journey is intrinsically linked to the State, as it is within the framework of a unified society that such spiritual potential is most fully realized.

Conversely, the existence and vitality of the State are equally contingent upon the contributions of its individual members. Mikalism posits a relationship of profound mutuality, rejecting any notion of a one-sided dynamic where the State exists independently of its people. If individualism, unchecked and untethered to the collective good, were to become the defining characteristic of a culture within the State, the very foundation of that State would erode. The reciprocal nature of the bond between the individual and the State dictates that the efforts and contributions of the individual toward the collective directly fuel the State's capacity to, in turn, benefit and support its people. This symbiotic exchange ensures the flourishing of both the individual and the State, creating a virtuous cycle of mutual growth and prosperity, both materially and, more importantly, spiritually. The strength and purpose of one directly reflect and reinforce the strength and purpose of the other, solidifying their inseparable existence within the framework of Mikalian thought.

## 2

Mikalism distinguishes itself by its resolute stance against both unfounded skepticism that anticipates inevitable catastrophe and complacent optimism that passively trusts in a favorable future. It actively rejects the notion of mere hopeful expectation, instead embracing a philosophy of proactive optimism. This core principle dictates that hope, within the framework of Mikalism, is not a passive sentiment but a tangible force achievable only through diligent effort, individual initiative, and collective action.

The Mikalian paradigm fundamentally shifts the individual's relationship with reality. Rather than awaiting external circumstances to shape their existence, Mikalists are



driven by a commitment to actively construct their own reality. This construction is not a solitary endeavor but is deeply rooted in the unified will of the community that forms the State. The collective determination of the people serves as the bedrock upon which a desired future is built.

Central to Mikalism is an unwavering belief in the inherent capacity of humanity. Provided that a steadfast resolve is maintained, Mikalists hold that the fulfillment of their shared purpose is entirely within their grasp. This conviction extends to the ability of individuals to collaborate harmoniously as a cohesive community, striving in unison towards the attainment of a superior moral order.

Recognizing the persistent presence of adversity, Mikalism places a strong emphasis on preparedness. Individuals must cultivate resilience and fortitude to effectively confront any challenges that threaten their spiritual well-being and collective progress. Passivity is antithetical to the Mikalian ethos. Instead, active engagement and decisive action, utilizing the full spectrum of human potential, are considered indispensable elements in shaping a desirable reality and safeguarding the community's shared values. This proactive engagement ensures that the principles of Mikalism are not merely abstract ideals but are living forces that continuously shape the destiny of its adherents.

### 3

Classical liberalism arose as a direct response to the concentration of unchecked power embodied by monarchical systems. Its central tenet involved establishing limitations on authority to safeguard individual liberties. Mikalism, however, occupies a distinct philosophical space, deliberately sidestepping the historical dichotomy between monarchism and

republicanism that so defined classical liberalism's origins and concerns. This fundamental difference positions Mikalism as an ideology operating on a separate plane from classical liberal thought.

Indeed, the classical liberal preoccupation with the dangers of unrestrained authority, specifically within the context of monarchy, is viewed by Mikalism not merely as a point of divergence, but as a critical flaw. Mikalism holds classical liberalism in outright contempt, considering its focus on the monarchical threat to be a distraction from more pertinent issues. In essence, Mikalism perceives classical liberalism as fundamentally inadequate and misdirected in its analysis of societal power structures and their associated challenges.

This strong aversion is further reinforced by Mikalism's understanding of the conditions necessary for the practical application of liberal principles. Classical liberalism's methodology, according to Mikalism, can only be implemented within a societal framework that prioritizes the individual above all else, explicitly denying the primacy and overarching influence of the State. Mikalism argues that this prerequisite, the individual-centric and State-skeptic foundation of liberalism, renders it incompatible with a more accurate or effective understanding of societal dynamics and the role of authority. Consequently, Mikalism's rejection of classical liberalism stems from both its perceived misdiagnosis of historical power structures and its reliance on societal conditions that Mikalism likely deems unrealistic or undesirable.

#### 4

Mikalism presents a distinct paradigm for democratic institutions, fundamentally diverging from the quantitative foundations of modern democracies. Where contemporary

systems prioritize the sheer number of participants and votes, Mikalism emphasizes the quality of the nation as the bedrock of its democratic framework. This quality is not defined by individual attributes in isolation, but rather by the collective spirit and character of the people comprising the State.

Central to Mikalian ideology is the perception of the individual not as a discrete, self-contained entity, but as an integral and inseparable component of a larger, spiritual entity: the nation. This nation, in the context of the Mikalian State, transcends mere geographical or political boundaries. It embodies a spiritual force, a collective consciousness characterized by selflessness, a profound sense of community, and an unwavering willingness to prioritize the well-being of the State and the prosperity of future generations, even to the point of personal sacrifice. The individual, therefore, finds their significance and purpose within this larger national organism. Their contributions and participation in the democratic process are evaluated not on individual merit alone, but on their embodiment of these national ideals and their commitment to the collective good.

This qualitative approach stands in stark contrast to the quantitative basis of modern democracies, which operate on principles of objective reality and often equate democratic legitimacy with the aggregation of individual preferences. Mikalism posits that such a purely quantitative system inherently contradicts the principle of quality. This contradiction arises because Mikalian democratic institutions do not merely tally votes or represent individual desires. Instead, their judgment and decision-making processes are deeply rooted in a pre-defined set of principles that reflect the spiritual conception of the nation. These principles serve as the guiding framework through which the quality of the nation, and consequently the

appropriateness of policies and leadership, are assessed. The very function of these institutions, in the eyes of a Mikalist, is to uphold and manifest this spiritual conception of a virtuous and unified populace. Therefore, Mikalian democracy is not simply a procedural mechanism but a spiritual expression of the nation's collective will, guided by its inherent quality and commitment to its enduring ideals.

## 5

The tenets of Mikalism posit that the State serves as the crucible within which the people are forged into a cohesive entity. Its fundamental contribution lies in empowering individuals with the capacity to exercise their collective will, thereby transforming a disparate populace into a unified spiritual force. This spiritual unity finds its most profound expression in the virtues of selflessness and self-sacrifice, principles that underscore the interconnectedness of individuals within the collective.

The doctrine asserts that the very existence of humanity is contingent upon the ability to harness this collective will. It is not merely a desirable attribute but a vital necessity, for this shared volition provides the essential framework for human purpose. Indeed, purpose is presented not as an incidental aspect of human life but as its very defining characteristic. Mikalism argues that our physical form, the flesh and bones, does not constitute the essence of our being. Instead, our true existence resides within a hidden spiritual realm, a dimension perceptible only to the light of our souls. These souls, in turn, are the custodians of our universal conscience, the primary manifestation of our collective will and shared purpose.

Further elaborating on this spiritual understanding, Mikalism posits an intricate interconnectedness among

individuals through a spiritual web, invisible to conventional sensory perception. However, the existence and influence of this web can be discerned through the profound experience of a spiritual breakthrough, suggesting a moment of heightened awareness or enlightenment that reveals these underlying connections. The existence of this spiritual network inherently implies the reality of a collective will. Consequently, each individual must necessarily possess a purpose that is not isolated but explicitly aligned with this overarching collective will. This alignment is presented as a prerequisite for the sustained existence of humankind. Therefore, collectivism in Mikalism is not simply an abstract philosophical concept or a proposed societal structure; rather, it is presented as a fundamental and undeniable reality, an inherent aspect of human existence revealed through spiritual understanding.

## 6

The foundational principle of Mikalism demands a profound and unwavering mental and active collectivization of the individual with their people, who together constitute the State. This necessitates a conscious and perpetual struggle against the inherent inclination towards individual conscience, subordinating personal judgment and desires to the overarching and universal character of the State. The Mikalian State posits a system of governance rooted in natural law, a framework perceived as inherent and timeless, standing in stark contrast to the positivistic national laws formulated by modern national governments.

Mikalism views the emergence and dominance of these modern national governments as a direct consequence of the 19th century Era of Enlightenment—an intellectual and societal upheaval deemed a catastrophic deviation in the

trajectory of human thought. This era, according to Mikalian ideology, fostered a dangerous emphasis on the individual, prioritizing and codifying the rights of each citizen irrespective of their universal applicability or consequence to the collective. This intellectual movement cultivated the concept of natural rights, a notion that, within the context of 19th-century philosophy, purported to guarantee fundamental entitlements such as life, liberty, property, and the pursuit of happiness for each individual.

Mikalism asserts that the authentic and primordial understanding of natural rights was fundamentally corrupted and distorted by the philosophical currents emanating from the Era of Enlightenment. Consequently, the modern interpretations of these rights, championed and defended by contemporary systems, hold no legitimate claim to the true essence of natural law. Mikalism fundamentally rejects the individualistic premises of Enlightenment thought, advocating instead for a societal structure where the collective will, as embodied by the State and guided by natural law, takes precedence over the atomized and self-serving interests of the individual. The Mikalian ideal envisions a society where the individual finds their truest purpose and fulfillment not in the pursuit of personal autonomy, but in their complete and active integration within the unified body of the State.

## 7

In the tenets of Mikalism, the State transcends a mere political structure, embodying the collective will of its people—a living entity that endures as long as humanity itself persists. Crucially, Mikalism posits that the populace forming the State and the State as an independent entity are not separate but rather a unified whole. This underscores an intrinsic,

interdependent relationship between the individual and the State: the State serves as the crucible in which human purpose is forged, and this very sense of purpose is the vital spark that animates human existence.

Therefore, within the framework of Mikalism, the State ascends to the realm of a spiritual manifestation. It becomes the vessel for the principles of a superior moral order, a moral order identified as the ultimate stage of collectivism. This advanced collectivist ethos, in turn, facilitates the realization of human potential as individuals actively exercise their collective will. This will is not fragmented or individualistic but unified, creating a dynamic interplay wherein the State empowers human manifestation, and in return, humanity reinforces the State's capacity to manifest its collective aspirations. This reciprocal empowerment forges an unbreakable bond, uniting man and State in a synergistic relationship.

Consequently, this collective will, the lifeblood of both man and State, possesses an inherent indestructibility. The perpetuation of both the individual and the State hinges upon unwavering action and a universal comprehension of the boundless capabilities inherent in humanity—capabilities that are intrinsically aligned with the objectives and essence of the State. This understanding necessitates the recognition that the potential of both man and the State, when acting in concert, is limitless and unconstrained.

## 8

The Mikalian State fundamentally rejects the secular, positivistic understanding of governance that gained prominence in the 19th century and was championed by proponents of national governments. This rejection stems from the Mikalian conviction that the very foundation of positivistic reasoning is

inherently tied to liberal doctrine, a philosophy deemed antithetical to the true nature of the State. Liberalism, in its pursuit of individual autonomy and objective reality, dismantled the crucial understanding of the State as a spiritual entity, imbued with a purpose transcending mere material existence. Instead, liberalism sought to define the State within the confines of tangible elements: geographical territory demarcated by borders and the collection of individual inhabitants residing within those lines. This reductionist view, focusing solely on observable and measurable aspects, strips the State of its inherent spiritual dimension and reduces it to a purely objective and administrative entity.

However, Mikalism posits that this liberal vision of a State devoid of spiritual significance is not only undesirable but fundamentally unattainable. The core of this argument lies in the assertion that the individual cannot be conceived of as truly separate and autonomous from the collective whole. Collectivism, according to Mikalian thought, is not merely a theoretical concept or a political ideology to be debated; rather, it is an inherent and undeniable reality of human existence. Regardless of philosophical arguments for or against it, the interconnectedness of humanity remains a constant and immutable truth. The very fabric of society is woven from the threads of shared experience, mutual dependence, and collective identity, making the notion of a truly isolated individual an abstraction that fails to capture the fundamental nature of human being. Therefore, any political philosophy, such as liberalism, that attempts to build a framework based on this flawed premise of radical individualism and a purely materialistic understanding of the State is destined to fall short of grasping the deeper, spiritual essence of communal existence and its implications for governance. The Mikalian State, in contrast, seeks to build upon



this foundational truth of inherent collectivism and its spiritual ramifications.

## 9

Mikalism posits a fundamental acceptance of the State's existence, viewing it not merely as a political entity but as a spiritually significant framework for human flourishing. This acceptance stems from the Mikalian understanding of human nature, characterized by inherent capabilities that lack intrinsic capacity for sustained moral action. The State, therefore, serves as the vital structure through which individuals derive strength, channeling their potential through the moral guidelines it enshrines. These guidelines are not arbitrary but are deeply embedded within the philosophical underpinnings of the Mikalian State.

Consequently, the collective purpose of humanity, within the Mikalian framework, finds its alignment with reasoned thought and action. This emphasis on reason, however, is not divorced from the spiritual dimension of human existence. Indeed, Mikalism distinguishes itself by its deliberate fusion of objective reasoning and spiritual understanding. It actively cultivates an environment where these two seemingly disparate realities converge, enabling contemplative thought to seamlessly transition into purposeful action within the societal sphere. This integrated approach underscores the Mikalian belief that true progress arises from the harmonious interplay of intellectual clarity and spiritual conviction.

At the core of this philosophy lies the profound significance attributed to individual will. In Mikalian thought, the will is not simply a faculty of choice but the very engine of the soul, the dynamic force that shapes an individual's entire reality. It is the driving power behind the translation of thought

into action, fueled by the moral compass provided by the Mikalian State. This understanding elevates the will to a position of paramount importance, recognizing its potential to both shape individual destinies and contribute to the collective advancement envisioned by Mikalism. The nurturing and responsible direction of this inherent will, therefore, becomes a central concern within the Mikalian framework, highlighting the interconnectedness between individual agency and the overarching structure of the State.

## 10

Mikalism stands as a firm and unwavering adversary to democratic ideologies, viewing their foundational principles and operational mechanisms as deeply flawed and ultimately detrimental to the well-being and progress of the State. This opposition stems from the Mikalian understanding that democracy is rooted in a delusional framework, falsely predicated upon an alleged inherent right to self-autonomy for the individual. In reality, Mikalism asserts, the driving force behind democratic thought is a rampant individualism, a self-serving spirit that inherently contradicts and undermines the unified and purposeful will of the State.

The characteristics inherent to these democratic ideologies are manifold and, in the Mikalian view, demonstrably problematic. Firstly, democracy elevates the sheer weight of numbers to the position of ultimate authority. Decisions and policies are dictated, not by wisdom, merit, or the long-term interests of the collective, but simply by the numerical majority. This reliance on quantity over quality fosters a system susceptible to the whims and fleeting passions of the masses, potentially leading to instability and the erosion of sound governance.

Secondly, democratic systems grant these numerically defined masses the power to govern through periodic consultations, most notably through elections. Mikalism critiques this process as a superficial and often manipulated exercise that provides a veneer of legitimacy without ensuring effective or enlightened leadership. The cyclical nature of elections encourages short-sighted political maneuvering and pandering to popular sentiment, potentially at the expense of crucial long-term planning and decisive action by the State.

Furthermore, democracy operates under the erroneous assumption that all qualities possessed by individuals—whether they be detrimental, unproductive, or beneficial to society—somehow reach a natural equilibrium within a system of universal suffrage. The notion that a simple aggregation of individual preferences and capabilities will magically produce optimal outcomes is, according to Mikalism, a dangerous fallacy. It ignores the inherent inequalities in talent, knowledge, and commitment within a population and falsely equates the voice of the uninformed or self-interested with that of the capable and dedicated.

The freedom promised by democracy is, in the eyes of Mikalism, a deceptive illusion. True freedom, Mikalians argue, is not found in the unbridled pursuit of individual desires or the chaotic interplay of competing interests. Instead, it resides in the individual's willing and purposeful integration into the organic unity of the State, serving its higher objectives and contributing to its collective strength and destiny. The numerical representation at the heart of democratic processes, with its emphasis on fragmented individual opinions, fundamentally undermines this conception of freedom.

Therefore, Mikalism resolutely rejects the core tenet of democracy—the mere numerical aggregation of individual

voices as the basis for governance. It refuses to be swayed by democracy's seductive yet ultimately false promises of universal freedom and equality, recognizing them as a smokescreen obscuring a fundamentally flawed and individualistic worldview that stands in direct opposition to the cohesive power and directed purpose of the Mikalian State. Mikalism embraces a different path, one that prioritizes the collective will, hierarchical order, and the pursuit of national strength and destiny above the perceived, but ultimately illusory, freedoms of democratic systems.

## 11

Individuals living under democratic regimes are often deceived into believing they possess self-autonomy, a concept they interpret as the unconstrained right to think and act according to their personal desires, free from any moral compass dictated by the State. This flawed understanding of liberty leads them to value a radical form of individualism, one that inherently rejects the State and its guiding principles. This rejection stems from a deficiency in their desire for national unity and a shared understanding that the State's prosperity is inextricably linked to their own individual efforts.

The realization of this symbiotic relationship between the individual and the State can only be achieved through the cultivation of a collectivist mindset. This perspective necessitates the understanding that the populace, as a unified entity, must actively participate in shaping the State through a powerful and unified expression of will. In essence, the collective desires of the people and the State are mutually dependent, forming a dynamic and interconnected system.

Furthermore, true sovereignty, as articulated by the doctrine of Mikalism, posits that the development of a virtuous

citizenry imbued with a strong national conscience is the bedrock of genuine sovereignty. Without a unifying purpose, individuals become devoid of meaning and effectively cease to exist in a meaningful sense. Such an existence, devoid of purpose and connection to the collective, is not freedom but a form of living death. A being without purpose or contribution is ultimately without substance and therefore cannot be considered free.

## 12

Conventional wisdom often casts republicanism as progressive and open to societal change, while portraying monarchism as inherently conservative and resistant to innovation. This dichotomy stems from historical interpretations of the two systems. The *sub specie aeternitatis* seemingly reinforces this view, suggesting that monarchism is inherently reactionary and absolutist due to its emphasis on tradition and established authority. Conversely, republicanism, with its foundation in popular sovereignty and the potential for evolving political structures, appears more amenable to radical social and political experimentation.

However, a closer examination of historical realities reveals the inadequacy of such broad generalizations. The annals of history are replete with instances of republics exhibiting profoundly reactionary and absolutist tendencies, clinging fiercely to established norms and suppressing dissent with an iron fist. Simultaneously, numerous monarchies have demonstrated a remarkable capacity for embracing and even initiating significant political and social transformations, challenging traditional hierarchies and adopting novel approaches to governance.

This inherent contradiction, the observable fluidity of political behavior regardless of the formal structure of governance, strikes at the very core of the conventional definitions of monarchism and republicanism. If both systems can, at different times and in different contexts, embody seemingly opposing characteristics, then the traditional distinctions between them become largely meaningless.

It is precisely this observed meaninglessness that fuels the Mikalian perspective. Rather than attempting to reconcile the inherent contradictions or to definitively categorize states based solely on their formal structure, Mikalism transcends the traditional dichotomy altogether. It recognizes the limitations of viewing political systems through the narrow lens of monarchism versus republicanism, acknowledging that the true nature of a regime lies not merely in its titular head or the theoretical source of its legitimacy, but in its practical actions, its responsiveness to its people, and its willingness to adapt and evolve.

Therefore, Mikalism advocates for a complete rejection of this binary framework. It seeks to move beyond the limitations imposed by these historical classifications and to develop a new paradigm for understanding and evaluating political systems—one that is not tethered to outdated definitions and acknowledges the complex and often contradictory realities of governance throughout history. This rejection is not simply an academic exercise; it is a fundamental tenet of Mikalian thought, paving the way for a more nuanced and ultimately more accurate understanding of power, authority, and the ever-evolving relationship between the State and its citizens.

Mikalism, at its core, is a forward-looking ideology. It firmly rejects the notion of societal regression, instead championing the continuous advancement of human civilization. However, the Mikalian vision of progress diverges significantly from approaches that prioritize disruptive and expensive clashes with established cultural norms. Instead, Mikalism posits that true and lasting progression is achieved through the deliberate and consistent reinforcement of its core principles across the vital domains of politics, economics, and ethics. This focused strengthening is not an end in itself, but rather a strategic means to identify and implement solutions of universal applicability, benefiting all segments of society.

In the realm of politics, Mikalism identifies several critical areas requiring fundamental reform. The debilitating issue of extreme party divergence, which often leads to gridlock and hinders effective governance, is a primary concern. Furthermore, Mikalism seeks to address the problematic trend of parliamentary bodies overstepping their intended boundaries and engaging in the abusive usurpation of power. Finally, the ideology calls for a rectification of the irresponsibility often exhibited by assemblies, advocating for greater accountability and a commitment to the common good in legislative processes.

Turning to the field of economics, Mikalism recognizes the growing influence and complexity of trade unions and trade associations. While acknowledging their potential roles, it highlights the inherent challenges arising from their increasingly numerous and significant functions, particularly concerning the disputes and ententes they forge. These interactions, Mikalism contends, have a profound and often disruptive impact on both capital and labor, necessitating a

re-evaluation of the existing economic landscape to ensure greater stability and equitable outcomes for all stakeholders.

In the crucial sphere of ethics, Mikalism underscores a palpable societal need for the restoration of order, the cultivation of discipline, and a renewed commitment to obedience grounded in the moral dictates of patriotism. This ethical framework emphasizes the importance of shared values and a collective sense of responsibility as essential building blocks for a thriving and cohesive society. By strengthening these ethical foundations, Mikalism believes a more virtuous and harmonious social order can be established, fostering unity and purpose among its adherents.

In essence, Mikalism offers a nuanced pathway to progress. It is not a call for radical upheaval, but rather a strategic and principled approach focused on fortifying the fundamental pillars of society—its political structures, economic mechanisms, and ethical framework. By diligently addressing the identified weaknesses within these domains, Mikalism seeks to pave the way for enduring and universally beneficial advancements, ensuring a future characterized by stability, prosperity, and a strong moral compass.



# CHAPTER 8

## The Global Perspective

### 1

Within the tenets of Mikalism lies a distinct understanding of the State, one that transcends conventional political and legal definitions. The State, in this context, is posited as an entity of inherent perfection and boundless freedom. This perfection and freedom are not derived from its earthly manifestations—its governing bodies or its written laws—but rather emanate from its spiritual foundation. It is through this spiritual grounding that the State achieves a state of being unencumbered by limitations, restrictions, or exceptions that typically bind temporal institutions.

This absolute nature of the State serves a crucial purpose: to provide unwavering and comprehensive guidance to the people who constitute it. This guidance, stemming from a source deemed perfect and unlimited, fosters the creation of a strong and unified populace. The unity achieved under the aegis of the absolute State is portrayed as seamless and devoid of internal divisions or inherent limitations.

Consequently, Mikalism asserts a particular relationship between the individual and the State. Without the overarching framework and direction provided by the absolute State, the individual components—the body of people—are considered insignificant and devoid of true purpose. Their existence and actions gain meaning and relevance through their participation in and contribution to the State. However, this relationship is not unidirectional. While the people are

dependent on the State for purpose, the State, in turn, must complement its people. This reciprocal relationship is essential for the collective body to maintain its relative significance and for the principles of Mikalism to be fully realized. The State's perfection and the people's purpose are thus intertwined, forming a symbiotic relationship crucial to the Mikalian worldview.

## 2

Mikalism posits a fundamental and indispensable interconnectedness between the State and its populace. The State's obligation transcends mere willingness to act; it demands a proactive and comprehensive engagement across all its capabilities. Crucially, this exertion of power must be rooted in unwavering legitimacy and sustained by intrinsic resources, rendering it impervious to the corrosive influences of both internal malfeasance and external manipulation. Consequently, the citizenry bears a reciprocal responsibility: an active commitment to intellectual engagement and purposeful action aligned with overarching national objectives and aspirations. This dynamic interplay underscores the organic and mutually reinforcing nature of the State-people relationship. A robust and cohesive State provides the bedrock upon which the strength and collective identity of the people are founded, and conversely, a unified and purpose-driven populace imbues the State with vitality and organic integrity.

This symbiotic framework necessitates a rejection of corruption in all its manifestations, whether originating from within the State apparatus or exerted by external forces. Maintaining this purity is paramount to the enduring strength and legitimacy of the Mikalian State. Furthermore, Mikalism advocates for a societal orientation that prioritizes the collective

good over the atomizing tendencies of excessive individualism. The strength of the nation, according to this creed, resides in the unified will of its people, a collective consciousness that finds its purpose and direction in harmonious alignment with the State's aims. When individuals willingly subordinate narrow self-interest to the broader national purpose, and when their thoughts and actions are guided by the State's objectives, the State itself ascends to the level of a profound spiritual force, embodying the collective aspirations and the unified strength of its people. This spiritual essence, born from the synergy between a capable and legitimate State and a unified, purpose-driven citizenry, forms the bedrock of Mikalian governance and national identity.

### 3

Mikalism posits a profound and intrinsic connection between the State and the divine, viewing religion not merely as a societal institution but as one of humanity's most profound spiritual expressions. In essence, God is not separate from the State, but rather the State serves as a tangible embodiment of the divine will and essence. This central tenet of Mikalism transcends mere recognition of religious faith; it actively embraces and integrates it into the very fabric of governance and national identity. Consequently, the Mikalist holds deep reverence and affection for the sacred texts and principles of their faith, understanding their defense as a fundamental duty.

This embrace of the divine necessitates a mission of spiritual renewal and revival. Mikalism strives to uplift its own populace and extend this spiritual awakening to all nations in the name of Jesus Christ. Each Mikalist carries a personal responsibility to foster a significant religious resurgence amongst their compatriots, guiding them to perceive the State as

the living embodiment of Christ's spirit and teachings. This profound connection demands unwavering righteousness and steadfast faith from all adherents of Mikalism, coupled with an active commitment to disseminating the tenets of their faith. The propagation of the divine word is not simply encouraged but constitutes an essential duty for every Mikalist, integral to the overarching goal of spiritual and national rejuvenation.

#### 4

Mikalism, possessing a truly global presence, demonstrates the inherent universality found within all significant schools of thought that, through their carefully constructed expression and formulation, mark a pivotal point, a crucial turning of the tide, within the continuous and evolving narrative of human intellectual history. Its widespread adoption and influence across diverse cultures and societies underscore its fundamental resonance with core human concerns and aspirations, mirroring the impact of other landmark doctrines that have reshaped our understanding of ourselves and the world around us. The very act of its articulation serves not merely as a statement of belief but as a definitive moment, a clearly discernible point of convergence where preceding ideas coalesce and new intellectual pathways diverge, thereby indelibly etching Mikalism into the ongoing development of human thought and understanding.

# **PART II**

## **ECONOMIC FOUNDATIONS**

# CHAPTER 1

## The Corporate State

### 1

The foundational principle of the Mikalian State is the economic system of corporatism, which prioritizes collaboration and collective action above individualistic competition. This principle mandates the comprehensive integration of diverse societal components to achieve the common welfare. In contrast to systems that promote rivalry and self-interest, corporatism advocates for a unified methodology whereby labor organizations, administrative bodies, and the State apparatus converge, thereby establishing an interdependent and harmonious collective. This convergence encompasses both structural and ideological dimensions, intending to cultivate and disseminate the collective attitude. This attitude is paramount to the Mikalian philosophy, stipulating that individual ambitions be subordinated to the overarching societal objectives, thus engendering a shared identity and purpose that unites the populace. The Mikalian State envisions its economic and social stability through this complex framework of cooperation and mutual interdependence.

The implementation of corporatism within the Mikalian State involves highly organized entities representing various economic sectors, including industry, agriculture, and services. These entities are not merely interest groups but are officially recognized and incorporated into the State's policy-making processes. Each entity contributes its specialized expertise and resources, ensuring that policies are formulated

with a thorough understanding of all relevant perspectives. This policy formulation method seeks to prevent the fragmentation often observed in pluralistic systems, and instead ensures that all initiatives are directed towards a unified vision of national prosperity. The State functions as the coordinator, directing these entities and mediating any disputes, thereby ensuring that the overall trajectory is aligned with the collective interests.

## 2

Corporatism presents a distinct economic and political model, fundamentally diverging from both liberal capitalism and left-wing socialism. Unlike liberal capitalism, which permits corporations to operate independently and exert significant market influence based on accumulated wealth and shareholder power, corporatism advocates for a structured economic system where the State's overarching will directs economic activity. It rejects the notion that financial capital should grant disproportionate power or dictate market outcomes.

Similarly, corporatism departs from left-wing socialism's principles, which often emphasize public or collective ownership of the means of production. While acknowledging the importance of public interests, corporatism posits that outright public ownership, as envisaged by socialist models, can be inefficient and potentially detrimental to the State's broader objectives. Instead, corporatism asserts that ownership and control of the economy should reside not with private corporations or the general populace but with the State itself, acting as the ultimate authority and arbiter of economic decisions.

This vesting of economic power in the State is not arbitrary. It is predicated on the understanding that the State represents the collective will and long-term interests of the

nation. However, the concept of the State in corporatism goes beyond the mere governmental apparatus. It encompasses a broader vision of national unity and shared purpose. Consequently, it becomes imperative for those wielding governmental authority to align their aims and policies with the true interests of the State. In practice, this means ensuring that economic decisions are made not for the benefit of individual actors or factions but for the overall welfare and advancement of the nation.

Essentially, corporatism seeks to establish a third way between the extremes of unchecked capitalism and centralized socialism. It envisions a managed economy where the State guides and regulates economic activity to achieve national objectives. This approach requires a delicate balance between maintaining stability, fostering productivity, and ensuring equitable distribution of resources. Ultimately, the success of corporatism hinges on the State's ability to act as a wise and impartial steward of the economy, always prioritizing the nation's collective interest above all else.

### 3

Mikalism's corporatist model is distinctly rooted in the State, prioritizing internal consolidation and national strength before any potential international expansion. Unlike movements such as Communism, which sought global revolution through organizations like the Comintern, Mikalism's primary objective is to achieve complete realization and power within the borders of its own nation. Its focus on centralized control and implementation within the State's framework underscores a belief that a nation's solidarity and capability must first be absolute.



This State-centric approach deeply influences Mikalism's perspective on international economics. Rather than aiming to spread an ideology or economic system broadly, Mikalism evaluates international relations through the lens of national benefit. Its economic policies are inherently nationalistic, designed to prioritize the well-being and prosperity of its own citizens above all. This prioritization distinguishes Mikalism from ideologies that might seek to distribute resources or advantages more evenly across nations, instead emphasizing the specific interests of its own populace.

For a nation to genuinely embody Mikalism, the movement must be fundamentally domestic. It must be born from the unique conditions, history, and character of a particular State. Moreover, it requires a revolutionary spirit, a profound transformation that reflects the intrinsic will of the people within that nation. The revolution cannot be an imported or externally driven force, but rather an authentic expression of the nation's collective desires and needs. The branding of Mikalism must also be historically intertwined with the specific State, bearing the marks of its unique cultural, political, and social developments.

The revolutionary feeling necessary for Mikalism cannot be a superficial or borrowed sentiment. It must emerge from the core of the nation, the authentic heart that embodies the true will of the people. Any expression of revolution that primarily serves to glorify external forces or influences is antithetical to Mikalism's essence. The movement's driving energy must be internally generated, reflecting the nation's distinct aspirations and journey, rather than being a mere imitation or extension of outside powers or ideas. This intrinsic authenticity ensures that Mikalism remains a pure and powerful expression of the nation's will.

Corporatism, in the context of the Mikalian State, diverges substantially from traditional economic planning paradigms. The typical model of planned production and consumption through currency management is rejected. Likewise, the laissez-faire approach, characterized by minimal governmental intervention and the partial nationalization of specific sectors, is deemed insufficient and unsuitable. Mikalism instead advocates for an economic system where the government holds direct ownership and operational control over strategically vital industries and economic sectors.

The laissez-faire methodology, fundamentally at odds with Mikalian principles, is criticized for its emphasis on privatization. While it acknowledges a role for government intervention in safeguarding consumer protection and ensuring essential service provision, particularly in response to market failures and exploitation, this involvement is viewed as superficial and inadequate. Mikalism asserts that laissez-faire economics perpetuates consumerism, insidiously manipulating consumer desires through the influence of private entities. This manipulation, it is argued, undermines individual autonomy and the collective will inherent within the State itself.

Furthermore, the individualistic tendencies inherent within the laissez-faire system lead to skewed production and consumption patterns within vital industries. This creates imbalances between key economic sectors, hindering cooperation and fostering a state of isolated, competitive individualism. The result is that some economic sectors exert undue influence over others, disrupting the harmonious functioning of the national economy.

In contrast, the Mikalian model prioritizes comprehensive State control over economic sectors. This control

ensures the elimination of exploitation and guarantees that the essential needs of both the State and its workforce are met. Workers are not only entitled to a just share of the profits generated but are also encouraged to reinvest their earnings back into the economy. This reinvestment stimulates consumption across various key sectors, creating a virtuous cycle of economic growth and prosperity. The nationalization of vital industries is therefore not merely a matter of ownership, but a fundamental component of a broader strategy for social equity, economic stability, and national strength, ensuring that the will of the State is not diminished by the interests of the few.

## 5

Within the Mikalian State, the obligation to engage in labor is not merely an economic necessity, but a fundamental societal imperative. Regardless of its form—whether it involves intellectual pursuits, technical expertise, or physical exertion—labor is viewed primarily as a social responsibility. This perspective is the singular justification for State involvement in the realm of work. The State does not intervene in labor markets for the sake of economic growth alone, but rather because labor is considered a duty each citizen owes to the collective. This principle underpins the State's policies and regulations regarding employment, training, and resource allocation, ensuring that all forms of labor contribute to the overall well-being of society. Consequently, the State has a legitimate and necessary interest in the conditions, distribution, and recognition of all labor, holding it accountable to the very fabric of society.

# CHAPTER 2

## The Structure

### 1

The Corporate State is meticulously structured and all-encompassing, with its entire political apparatus, educational framework, and administrative organization being purposefully designed to advance its core objectives. At the heart of Mikalian ideology lies the embodiment of collectivism, a principle that permeates every aspect of society. This collectivist attitude is not merely encouraged, but rather, it is actively cultivated and directed through the State's intricate systems—political, social, economic, and educational—channeling it towards the productive endeavors that sustain and empower the Corporate State. This deliberate channeling ensures that collectivism does not remain an abstract concept but becomes a tangible and driving force, ingrained deeply into the national character.

The Corporate State, in its functioning and its very essence, acts as a beacon, illuminating and amplifying the collective spirit of its people, forging a unified and singular national identity. This unified identity is not simply an incidental byproduct of the State's actions, but rather a foundational goal and purpose, and this purpose is achieved through a series of highly specific and detailed mechanisms. The Mikalian State enforces this collective spirit, and also utilizes a series of social programs to reflect upon it. The very concept of personal interest is seen as hostile to the State. The State acts as the all encompassing organizer, planner, and executor of all elements of society.

## 2

The Mikalian State upholds the sanctity of private property rights, ensuring that no individual's possessions are unjustly seized without fair compensation. However, this respect for private property is not absolute. The State maintains a supervisory role, retaining the authority to place reasonable limits on the utilization of productive resources and to participate actively in the distribution of goods and services, all in accordance with the collective desires of its populace. The prevailing economic model in the Mikalian State is one of private ownership, with State ownership being reserved for exceptional circumstances. The government does not seek to supplant or replace individual entrepreneurship with State control. Rather, it strategically intervenes to augment and enhance private endeavors when deemed necessary for the greater good. Such augmentation serves as a crucial safeguard, ensuring that private actions align with and support the collective will of the people, preventing any potential conflicts or threats to their shared aspirations. This delicate balance between private initiative and State guidance forms the bedrock of the Mikalian economic and social framework.

## 3

In the political and economic structure of the Mikalian State, corporatism serves as the central mechanism for harmonizing the often-divergent interests of distinct social classes. This system does not seek to erase the inherent differences or classifications among various groups within society; rather, it acknowledges and preserves these distinctions, recognizing their unique characteristics as integral components of the societal fabric. Through this framework, the Mikalian State aims to foster collaboration and mutual cooperation

between these classes, ensuring that the potential for conflict is minimized and replaced by a shared commitment to the collective good.

A key element of this corporatist approach is the determination of each social class's proportional share in the economic output. This is not achieved through arbitrary decree or forceful imposition but rather through negotiation and agreement, based on principles of mutual understanding, fairness, and equity. The Mikalian State emphasizes the importance of dialogue and compromise in achieving this balance, believing that a just distribution of resources is best arrived at through deliberation and consideration of the needs and contributions of each class.

In line with this philosophy, the Mikalian State explicitly rejects the adversarial tactics of strikes and lock-outs. Instead, it mandates that any disagreements or disputes arising between employers and employees be addressed through conciliation and mediation. This approach prioritizes finding common ground and resolving issues amicably, aiming to prevent the escalation of tensions and the disruption of productive activity. Furthermore, in instances where conciliation proves insufficient, the Mikalian State envisions the establishment of specialized Labor Courts. These courts would serve as impartial arbiters, possessing the authority to make legally binding decisions that resolve conflicts and ensure that both employers and employees adhere to the principles of justice and equity. These binding resolutions are intended to provide a definitive and enforceable solution, thus solidifying the process of corporatism in settling industrial disputes in the Mikalian State.

The central objective of the Corporate State is to meticulously plan and strategically manage both production and distribution. This proactive approach ensures that these crucial economic activities align precisely with the constantly evolving requirements of the nation, which are inherently driven by the underlying principles of economic dynamics. In stark contrast to the system of *laissez-faire*, where the forces that govern production and distribution are left to their own devices, the Corporate State actively intervenes to steer and coordinate these forces. By doing so, the Corporate State facilitates and accelerates the essential process of economic readjustment. This intervention significantly minimizes the disruptive transition periods that inevitably accompany shifts in economic conditions.

Moreover, it effectively mitigates the unavoidable disadvantages that typically arise during these periods of transition. Transition periods specifically refer to the necessary process of economic readjustment or modification. This process is essential for the nation's economy to adapt and respond appropriately to the constantly changing economic realities of the present day.

Within the framework of the Corporate State, the vital economic indicators, such as wages and salaries, wholesale and retail prices, and the overall cost of living, can be adjusted with greater ease and precision. This stands in sharp contrast to a nation where the process of economic adjustment is left entirely to the unpredictable fluctuations of the market. In such *laissez-faire* systems, the lack of centralized planning often leads to prolonged periods of instability and hardship as the economy struggles to find a new equilibrium.

The Corporate State, a concept comprised of intricate political, social, and legal dimensions, represents a distinct system that fundamentally diverges from traditional parliamentary democracies.

Politically, this model envisions a governance structure where national corporations, integrating both employers and employees, hold a central position. This innovative political arrangement empowers these mixed entities to exert significant influence over national affairs, thus shaping the country's direction through a form of participatory governance. This represents a stark departure from traditional parliamentary structures, replacing them with a new framework where economic bodies directly engage in statecraft.

Socially, the Corporate State seeks to mend the divisions that historically pit different societal classes against each other. It aspires to create a harmonious society where tensions are minimized and conflicts are effectively reconciled. This reconciliation of class interests is intended to produce a unified social fabric, fostering cooperation and shared objectives rather than antagonism and division.

Legally, this State form necessitates a fundamental rethinking of the individual's role and status within society. It proposes a revised understanding of personal rights and obligations to the State, positioning them within the collective needs of the Corporate State. Furthermore, it calls for an adjusted perspective on property rights and the application of productive resources, suggesting that these elements should be managed with the wider societal interest in mind, rather than solely individual or private considerations.



Within the Mikalian State, the structure of the economy is defined by a unique system of corporatism where employers and employees maintain their distinct identities within organizations known as Corporations. These Corporations are not general businesses but rather represent the core economic sectors of the State. The architecture of these Corporations, with one noteworthy exception, is binary, consisting of two National Confederations. One of these Confederations serves as the representative body for the employers' groups, while the other champions the interests of the employees' organizations.

Let us dissect this structural framework sector by sector. First, we encounter the Corporation of Agriculture. This foundational sector is anchored by two distinct entities: "The National Mikalian Confederation of Farmers," which embodies the collective voice of agricultural employers, and "The National Confederation of Mikalian Agricultural Syndicates," which represents the various labor unions and employee groups within the agricultural industry. Moving on, the Corporation of Industry takes shape with "The General Mikalian Confederation of Industry," focusing on the employer's perspective, and "The National Confederation of Mikalian Industrial Syndicates," which advocates for industrial workers' rights. The Corporation of Commerce follows a similar dual structure, featuring "The National Mikalian Confederation of Commerce" for employers in trade and business, and "The National Confederation of Mikalian Syndicates of Commerce" for the employees within the commercial sector. The Corporation of Internal Transport is constructed around "The National Mikalian Confederation of Internal Communications," speaking for transport companies and employers, and "The National Confederation of Mikalian

Syndicates of Internal Communications," representing workers in inland transportation. Furthermore, the Corporation of Sea and Air Transport is composed of "The National Mikalian Confederation of Sea and Air Transport," primarily representing shipping and aviation companies, and "The National Confederation of Mikalian Syndicates of Seamen and Airmen," the voice of sailors and flight crews. The Corporation of Banking and Insurance operates with "The National Mikalian Confederation of Credit and Insurance," for financial institutions and insurers, and "The National Confederation of Mikalian Syndicates of Employees in Banks and Insurance Offices," representing bank tellers, underwriters, and other financial employees.

Distinct from the others is the Corporation of Professional Men and Artists. Unlike the dual confederation model found in the other sectors, this Corporation stands alone with a single organization: "The National Confederation of Mikalian Syndicates of Professional Men and Artists." This unique configuration suggests a different organizational approach within the creative and intellectual professions, reflecting the individualized nature of these fields.

This intricate organization of the Mikalian State's economic sectors, characterized by its dual confederations or singular entity in specific instances, illustrates a meticulous effort to balance the powers and interests of employers and employees within each crucial segment of the economy, aiming for a structured and cohesive national economic framework.

# CHAPTER 3

## Economic Policy & Planning

### 1

In its pursuit of establishing a robust Corporate State, the Mikalian nation recognizes the paramount necessity of achieving substantial autonomy from the fluctuations and pressures of the international economic landscape. This endeavor is intrinsically linked to the imperative of developing a diversified and stable production system that minimizes vulnerabilities to external market shocks and ensures the domestic economy's resilience.

Within the intricate tapestry of the production process, there exists a natural convergence of interests amongst those involved, as all stakeholders share the common goal of efficient and fruitful output. This shared objective forms a solid foundation upon which to build economic cooperation. However, tensions inevitably arise when the fruits of labor are to be allocated. The distribution phase often reveals differing priorities and competing demands among various groups involved in the production chain, potentially leading to conflicts that could destabilize the economic framework. In such scenarios, judicious and measured government intervention becomes essential to safeguard the interests of all parties involved in the production sphere. This regulatory role is not intended to be intrusive or domineering, but rather to serve as a facilitator and mediator.

The government stands ready to step in and provide guidance or direction in areas where individual initiative may

falter or fail to adequately address critical needs. By strategically supplementing private efforts with public support, the State aims to bolster specific industries or sectors that are vital for the nation's overall economic health and prosperity. The Mikalian production system, therefore, embodies a sophisticated synthesis of individual enterprise and State oversight, resulting in a harmonious blend of private sector dynamism and public sector coordination. This delicate equilibrium is carefully maintained to uphold the core collective principles that underpin the Mikalian State and ensure that the nation's economic development aligns with its broader societal values and aspirations.

## 2

The Mikalian State must implement a robust public works program aimed at drastically reducing unemployment and stimulating economic growth. This program will focus on providing meaningful work for unemployed citizens, thereby addressing both economic hardship and the development of essential infrastructure. The scope of these public works projects is broad, encompassing the construction of roads, schools, public facilities, and religious buildings, each chosen for their potential for commercial use and overall benefit to the community. A key philosophy driving these initiatives is the belief that a cultural work revolution is necessary, one that offers the populace a sense of purpose and collective achievement, transcending the pursuit of individual profit.

In planning these public works, a primary objective is to ensure that they are productive and self-liquidating, contributing to long-term economic sustainability. While job creation is a significant goal, the broader aim is to establish enduring employment opportunities for those who might

otherwise be marginalized from the workforce. Each proposed project undergoes rigorous evaluation to confirm its intrinsic merit and long-term value. Funding for these initiatives is secured through a combination of methods, including the issuance of Treasury bonds and borrowing by specialized institutions created for this specific purpose. These institutions also raise capital through government-guaranteed bonds. In situations where the public market for bond offerings is limited, these bonds are strategically placed with private banks and savings banks. This arrangement allows these institutions to productively utilize their surplus funds, especially during periods of low commercial credit demand.

To maintain economic stability and prevent inflationary pressures, careful monetary management is critical. Measures are put in place to ensure that increases in the money supply are carefully aligned with economic growth. Additionally, the State implements price controls on essential goods and services to further curb inflation. To address the potential for high-interest loans arising from banks' private government bond holdings in a narrow market, the State adopts a managed monetary supply system. This includes limitations on inter-bank competition in lending and strategies to moderate labor costs, enabling sustainable lower interest rates.

### 3

In the Mikalian State, the equitable distribution of the wealth generated through production stands as a cornerstone of economic policy, with a primary objective of minimizing conflict between capital and labor. This delicate balance is vital for sustained growth and prosperity. Efficient allocation of capital, which encompasses financial assets, resources, and technological tools, is essential to enhance labor productivity.

Management, acting on behalf of capital owners, bears the responsibility of procuring and distributing these essentials, enabling workers to perform their tasks effectively. Simultaneously, labor, representing the human effort expended in production, both physical and intellectual, must demonstrate a commitment to the optimal utilization of these resources.

Capital, in this context, refers not merely to monetary funds but to the entire array of instruments that facilitate production. This includes machinery, infrastructure, raw materials, and intellectual property. Capital owners, whether private individuals, corporations, or government entities, invest in these resources with the expectation of generating returns. Management acts as the intermediary between capital owners and labor, ensuring that the necessary tools and technologies are available to the workforce. This role involves strategic planning, resource allocation, and the implementation of efficient production processes. Successful management requires an understanding of both the technical aspects of production and the needs of the labor force.

Labor, on the other hand, encompasses the diverse skills, talents, and energies of the workers. These individuals utilize the resources provided by capital to transform raw materials into finished goods and services. Their productivity is directly influenced by the quality of the tools and technologies available to them, as well as their own training, motivation, and organizational support. In the Mikalian State, the recognition of labor's value is paramount, understanding that it is the collective human effort that drives economic progress. It is also the effective, innovative, and disciplined work of labor that provides returns on the capital investment.

The symbiotic relationship between capital and labor is emphasized within the Mikalian State. Capital provides the

foundation and the means of production, while labor provides the essential human input that converts these means into tangible outcomes. This relationship necessitates mutual respect and cooperation. Capital owners must recognize the indispensable role of labor in generating value, and labor must acknowledge the importance of capital investment in enabling production.

Achieving a harmonious distribution of production proceeds involves addressing issues such as fair wages, safe working conditions, and opportunities for skill development. The Mikalian State strives to create an environment where both capital and labor can thrive, ensuring that economic growth translates into improved living standards and overall prosperity for all its citizens. The emphasis is not solely on economic output but also on the ethical and equitable processes of production, valuing both the economic outcome and the societal effect of how that outcome is produced.

#### 4

The organization and output of production are not to be viewed as matters solely belonging to the individuals directly involved, neither those who labor nor those who employ. Rather, production is an endeavor of national import, possessing consequences that ripple throughout the entirety of the Mikalian State. This fundamental principle serves as the justification for the Corporate State's assertion of its prerogative to actively participate in and regulate production. This regulation aims to ensure that economic activity is aligned with the overarching interests of the public and contributes to the common good. It is the conviction of the State that lasting industrial harmony, a State free from disruptive conflict and tension, cannot be achieved and sustained without a degree of compromise. Specifically, the unbridled freedom of economic activity, a

principle long held as vital and untouchable, must be tempered and, when necessary, sacrificed to achieve this industrial peace. The State recognizes that the pursuit of absolute individual economic liberty may at times clash with the broader social welfare and stability, necessitating intervention and strategic management to balance these competing demands.

## 5

The Mikalian State recognizes the critical need for a dynamic and adaptable system to manage and optimize its citizens' consuming capacity. This management is not intended to be a rigid, top-down approach that stifles innovation, but rather a nuanced and sophisticated strategy implemented through a living, breathing organizational structure. This organization would be tasked with the delicate balancing act of systematically adjusting wages, prices, and working hours, aiming for an optimal equilibrium that ensures economic stability and growth without inadvertently quashing the vital spirit of individual initiative. It is a fundamental tenet of the Mikalian State that individual initiative is not merely tolerated, but actively fostered as a cornerstone of its societal and technological progress.

The Mikalian State vehemently rejects the idea of rationing products in a simplistic manner, as if its citizens were merely a collection of interchangeable consumers. Such a system is viewed as fundamentally inadequate and entirely contrary to the principles upon which the State is founded. The goal is not uniformity or enforced scarcity, but rather a system that empowers individuals and encourages healthy economic activity. Planning, therefore, while recognized as a potential tool, is employed with a specific and limited purpose: to enhance the nation's self-sufficiency and resilience. Any



influence on production would be driven by this objective, not by a desire to dictate consumption patterns or stifle market forces. The overarching philosophy is to create a vibrant, self-sustaining economy that benefits all its members, propelled by the creativity and energy of its individuals.

## 6

The Mikalian State's approach to economic management extends beyond merely bolstering individual enterprise when it falls short of fulfilling the public good. The regime actively endeavors to steer private initiative through both encouragement and constraint. A notable mechanism for governmental influence lies in the sphere of banking. The government wields considerable power over financial institutions, not through direct control of each individual bank, but rather through the intermediary of powerful corporations that themselves exert significant influence on the policies, operations, and general orientation of all banking entities. This strategy of indirect influence aims to ensure a more efficient allocation and utilization of the financial resources available within the banking system.

Furthermore, the Mikalian perspective on the role of banks is contingent upon the broader implementation of scientific planning within the economic landscape. The regime holds that only when a methodical and data-driven approach to production and distribution is in place can banks be reasonably expected to align themselves with and contribute to the emerging system. To isolate the banking sector and demand that it finance an expansion of production in a specific area without knowing whether such an expansion is logically justified by the overall economic plan is deemed scientifically unsound and fiscally irresponsible. This emphasizes a holistic, system-wide

view of economic management, rather than piecemeal intervention.

While the Mikalian government does not maintain ongoing financial control over private enterprises, it does strategically intervene in ownership. When necessary, the State may acquire shares of private companies. However, this is not intended as a permanent takeover. Instead, the government holding company acts as a temporary custodian, holding onto the shares until a resurgence in public demand for them creates favorable market conditions. At that point, the government plans to divest these shares, selling them back into the market. This approach suggests an intention to stabilize and support private enterprise, rather than permanently supplant it, while still allowing the State to direct economic activity towards broader national goals.

# CHAPTER 4

## Labor & Welfare Strategies

### 1

Trade unions, operating under the mandate to safeguard and enhance the interests of their members, primarily focus on securing the most favorable terms regarding wages, working hours, and other employment conditions. This single-minded pursuit often overshadows any potential negative consequences their actions might have on individuals and entities beyond their immediate membership. Indeed, such considerations rarely factor into union decision-making processes. Furthermore, the intricate and sometimes convoluted ripple effects of their victories, including potential harm to their own members through unintended economic shifts, are frequently overlooked. The primary objective remains achieving tangible gains for their immediate constituents.

A trade union, driven by its core mission, would undoubtedly celebrate compelling employers to grant wage increases as a significant achievement. However, the wider implications of such an action extend beyond the celebratory moment. These increased wages invariably translate to higher production costs for the employers. Consequently, businesses are often forced to pass on these escalated costs to consumers in the form of inflated prices for goods and services. This direct consequence imposes a financial burden on the broader public, affecting both union members and non-members alike. Furthermore, the wage increase can have a destabilizing effect on other industries.

Consider a sector that heavily relies on the affordable inputs produced by the trade in question. If those input costs rise due to increased wages, the reliant sector's profitability could be severely jeopardized. This interconnection highlights the complex web of economic dependencies and the far-reaching impact of trade union actions, showcasing how localized victories can trigger wider economic turbulence.

## 2

Within the system of corporatism, distinct syndicates and confederations function as representatives of specific economic sectors. These bodies are not merely interest groups, but rather entities imbued with a keen sense of duty towards the overall economic framework of the State. This understanding of responsibility distinguishes them fundamentally from traditional trade unions, whose focus is often narrower and more self-serving. In a fully realized Corporate State, such as the hypothetical Mikalian State, a delicate balance is meticulously maintained. Producers of essential raw materials, for instance, are strictly prohibited from prioritizing wage increases for their workforce at the expense of the industries that depend on those materials. Equally, manufacturers of finished products are barred from securing industrial peace through concessions that would unjustly burden consumers. This system aims to prevent any single sector from gaining undue advantage and to ensure the harmonious operation of the national economy. Each segment is inextricably linked and must act in concert with all others for the good of the whole.

## 3

An integral component of maintaining industrial harmony within the Corporate State is the active facilitation of

reduced working hours. Elevating the material well-being of society extends beyond merely augmenting the quantity of goods and services available to the average consumer; it necessitates a parallel emphasis on diminishing the time individuals spend on laborious or undesirable tasks. Decreasing the number of hours worked per person, while simultaneously ensuring adequate compensation, not only rejuvenates the workforce's capabilities but also demonstrably boosts overall productivity.

Government intervention plays a crucial role in guaranteeing sufficient pay through the implementation of subsidies and incentives. These may include tax exemptions for businesses and investments in physical capital that directly contribute to the financial remuneration of workers. The establishment of these financial support mechanisms is vital for fostering a balanced economic ecosystem.

The resulting decrease in working hours affords the working class substantial periods of leisure. To constructively utilize this time, the creation of post-work or leisure organizations is imperative. These organizations serve a dual purpose: they furnish temporarily unproductive workers with entertainment, educational opportunities, and physical activities, while concurrently sustaining consistent productivity among the workforce by engaging them in enjoyable and enriching pursuits. Such institutions are entrusted with the organization of a diverse array of activities such as excursions to cultural and natural landmarks, sporting events fostering teamwork and physical health, artistic and theatrical performances that stimulate creativity and intellectual engagement, and lectures and seminars that facilitate continuous learning. By fostering a holistic approach to worker welfare, the Corporate State effectively ensures sustained industrial peace and prosperity.

# CHAPTER 5

## Economic Stability & Growth

### 1

There exist fundamentally two avenues through which the advantages of enhanced production methodologies can be disseminated to the broader populace: firstly, through a decrease in the price levels of goods and services, and secondly, via an augmentation of wage rates for workers.

Should advancements in production techniques manifest as a decline in prices, it is crucial to recognize that this reduction will exert varying degrees of influence across diverse categories of pricing structures. Consequently, such variations can precipitate imbalances within the economic framework, eventually culminating in periods of crisis. These economic downturns often lead to the financial devastation of both those burdened by debt and those who have extended credit, thus exposing a critical vulnerability within the laissez-faire economic model.

Conversely, if such improvements result in a rise in wage levels, it is improbable that such increases will proportionally align with the concurrent reduction in production costs. Employers, operating within the constraints of profit maximization, will likely resist pressures to elevate wages. Their rationale stems from the acknowledgment that an overarching decrease in production expenses already serves to bolster the general spending capacity of the community. In order to actively mitigate the downward pressure exerted on prices due to these reduced production costs, a prudent course of action for

governmental bodies involves the deliberate creation of additional purchasing power. This can be achieved by augmenting public expenditures dedicated to essential social services, encompassing such areas as unemployment assistance, old age pensions, and other similar welfare programs.

However, it must be acknowledged that such a strategy inevitably leads to an increased burden of taxation on the populace. In essence, the purchasing power generated through increased social spending in one area must be offset or neutralized by reductions in available income through taxation in another. Therefore, upon careful consideration and analysis, one can reasonably deduce that the laissez-faire system, in its purest form, proves incapable of formulating a fully adequate and comprehensive solution to the complex challenge of equitably distributing the advantages of more economically efficient production across the whole of society.

## 2

The Mikalian State's economic policy must prioritize swift and decisive action in response to trade restrictions imposed by foreign powers. Any impediments to its export market should be met with immediate and proportionate countermeasures. This is not an endorsement of belligerent economic nationalism; rather, it is a defense of economic equity and fairness within the sovereign borders of the Mikalian State. The government bears the paramount responsibility of shielding its populace from the economic aggression of other nations. This protective function stems directly from the government's fundamental duty to safeguard the interests of the collective, which, in turn, embodies the will and essence of the State itself. Ensuring economic justice and security for its people is an inviolable obligation of the Mikalian State. This requires

constant vigilance and the capacity to react effectively to external economic challenges.

### 3

The Mikalian State's approach to reducing working hours is not impulsive but rather a carefully orchestrated, phased initiative designed for optimal integration and impact. During the initial economic development phase, immediately following the establishment of the Corporate State, adherence to global working hour standards is paramount. This temporary alignment is strategically vital as international employers and employees may be initially resistant to the Mikalian State's progressive labor policies. Maintaining these standards in the initial phase fosters acceptance and smoother integration into the global economic system, preventing potential trade disruptions and misunderstandings.

True economic development for the Mikalian State culminates in complete self-sufficiency. This self-reliance requires a comprehensive restructuring of trade relations, gradually phasing out imports and prioritizing domestic production. The reshoring of every economic aspect ensures internal control and stability but also presents significant challenges. Domestic production, especially in its nascent stages, may occur under less than ideal conditions, leading to higher production costs compared to international competitors. This potential economic disadvantage necessitates a strategic compromise.

The principle of cooperation, already central to the Mikalian State's internal governance, extends to international trade. Economic isolationism, while seemingly aligned with the goal of self-sufficiency, should be viewed as a temporary measure, a transitory phase in the larger trajectory of



corporatism. It is not intended as a permanent policy but rather as a bridge to a more balanced and strategic approach to international economic relations. Engaging in international trade, therefore, becomes not a rejection of the Mikalian State's principles but an extension of its philosophy of cooperation and mutual benefit.

A balanced strategy requires careful negotiation and dialogue with other nations. The Mikalian State must seek agreements that align with its economic goals while also respecting the needs and concerns of its trading partners. This involves identifying areas of mutual benefit, such as exchanging specialized goods or technologies, which cannot be efficiently produced domestically in the short-term. By strategically engaging in such exchanges, the Mikalian State can continue its path toward complete self-sufficiency without causing undue economic hardship or isolation. This flexible and cooperative approach ensures that the Mikalian State's internal economic reforms are complemented by an intelligent and adaptive international trade policy, securing its long-term economic stability and growth.

# CHAPTER 6

## Historical Perspective

### 1

The ideology of laissez-faire, often touted as a pathway to progress and prosperity, reveals upon closer inspection a stark disconnect from the realities of the time, particularly in the Victorian Era. It espoused a philosophy that largely ignored the collective will of the populace, prioritizing individual economic freedom at the expense of widespread social welfare. In reality, it often masked a deep-seated hypocrisy, a façade of virtue concealing exploitative practices.

While the Victorian Era championed the virtues of hard work and individual merit as cornerstones of a thriving society, the lived experiences of many starkly contradicted these lofty ideals. Child labor was rampant, with children as young as five or six toiling in dangerous conditions in factories and mines for meager wages. The working class endured appalling conditions, facing long hours, unsafe environments, and meager compensation, far from the promised fruits of their labor. Wealthy industrialists, often celebrated as paragons of success, frequently engaged in acts of public philanthropy while simultaneously amassing fortunes through exploitative labor practices and by suppressing wages. This dualism showcased a moral dissonance, a performance of charity that served to obscure the underlying mechanisms of inequality.

The prevalent theory of Social Darwinism further exacerbated these inequalities. Drawing upon a distorted interpretation of natural selection, it was used to justify the vast

disparities in wealth and power. The narrative posited that the wealthy were inherently superior, naturally selected for their success, while the poor were deemed less fit, deserving of their impoverished state. This convenient justification ignored the systemic factors that perpetuated poverty, such as lack of access to education, unfair labor practices, and social stratification. The philosophy became a tool to rationalize the status quo, a pseudo-scientific rationale for maintaining existing power structures.

The rise of consumer culture also presented a conundrum. While calls for moral purchasing emerged, urging consumers to consider the ethical implications of their choices, many individuals simultaneously profited from cheap labor and goods obtained from colonies. This undermined the very principles they espoused, revealing a willingness to overlook exploitation when it benefited personal gain. Economic policies lauded for promoting progress were often funded by the exploitation of colonized nations. The wealth generated flowed back to Britain, enriching the empire while the local populations of the colonies suffered impoverishment and oppression.

Despite the strong anti-slavery movement in Britain, the nation's economy continued to benefit substantially from goods produced by slave labor in colonies abroad. This economic dependence exposed a glaring contradiction: a moral aversion to slavery coexisted with a practical reliance on its products. This dissonance illustrated the selective application of moral principles, where economic interests often superseded ethical concerns.

The Victorian emphasis on maintaining a respectable public image led many to ignore or stigmatize the poor. Despite relying heavily on the working class for economic prosperity, the upper classes preferred to distance themselves from the

realities of poverty. The poor were often cast as undeserving or morally deficient, further reinforcing the existing social hierarchy. Technological and scientific advancements, while touted as signs of progress, were frequently utilized to enhance exploitation rather than to improve worker conditions. Innovations that could have eased labor were instead employed to maximize output and profit, further straining the working class.

While growing awareness of public health issues emerged, economic interests often took precedence. Poor living conditions in industrial cities, characterized by overcrowding, lack of sanitation, and pollution, were widespread. These conditions directly impacted the health and well-being of the working class, but reforms were often sidelined to protect economic interests. Furthermore, the wealthy often advocated for minimal taxation and a smaller government, claiming this would promote economic growth. However, they themselves benefited disproportionately from public infrastructure and services that were funded by taxes primarily levied on the working class.

Ultimately, the philosophy of laissez-faire, with its lofty pronouncements of progress and prosperity, failed to live up to its promises. It concealed a system rife with hypocrisy, exploitation, and social inequality, where individual economic freedom was achieved at the expense of the many, not all. In short, the philosophy of laissez-faire as promoted during the Victorian Era was inherently flawed and did not serve the best interests of all members of society.

## 2

The fundamental dilemma of societal organization lies in balancing the engines of production with the equitable

distribution of its fruits. On one extreme, we find pure capitalism, a system driven by the unbridled energy of individual self-interest. This model undeniably fosters high levels of productivity, as the promise of personal gain motivates individuals to innovate and exert maximum effort. However, the Achilles' heel of pure capitalism is its inadequate system of distribution. The unchecked pursuit of profit often leads to vast disparities in wealth, creating a society where a few amass fortunes while many struggle to meet basic needs. This inequity inevitably triggers periodic crises, as economic imbalances disrupt the flow of resources and undermine the stability of the system.

In stark contrast, communism offers a more ideal distribution model. In theory, at least, the collective ownership of resources ensures that the fruits of production are shared equitably among all members of society. This approach can alleviate poverty and reduce social stratification, creating a more egalitarian society. However, communism's Achilles' heel lies in its production system. While central planning can streamline certain aspects of the economy, the suppression of individual initiative often leads to inefficiencies. When individuals are not directly motivated by personal gain, their drive to innovate and produce often diminishes. The result can be stagnation and shortages, even in a system that ostensibly prioritizes fair distribution.

Between these two extremes, a third path emerges: corporatism, as exemplified by the Mikalian State. This model seeks to strike a balance between the dynamism of individual initiative and the equity of planned distribution. Corporatism acknowledges the power of individual incentives but tempers them with strategic planning and regulation. In the Mikalian State, while individual enterprise is allowed, it is not entirely

unconstrained. The government plays a role in guiding economic activity, ensuring that it aligns with the broader interests of society. This intervention is less extensive than in communism, allowing for a degree of individual freedom and motivation. Yet, it is more substantial than in laissez-faire capitalism, preventing the worst excesses of inequality and market volatility.

Regarding distribution, the Mikalian State aims to achieve a level of fairness that falls short of communism's ideal but surpasses that of unbridled capitalism. By regulating wages, salaries, and prices, the government can influence how resources are allocated. This intervention seeks to prevent the concentration of wealth at the top and ensure that essential goods and services remain accessible to all. The system strives for a balance, allowing individuals to prosper through their efforts while also ensuring that the basic needs of all citizens are met. Ultimately, the Mikalian State represents an attempt to chart a middle course, leveraging the strengths of both individual initiative and collective planning to create a society that is both prosperous and just.

### 3

Corporatism, in its pursuit of equitable distribution, aims to ensure that the working classes receive their rightful portion of the wealth generated through production. It acknowledges the value of individual initiative and the profit motive as drivers of productivity, recognizing that profit-earning opportunities can incentivize individuals to excel. However, a core tenet of corporatism is the regulation and prevention of excessive profits that come at the expense of the labor force. The system seeks a balance, where individual drive is encouraged and rewarded, but not to the detriment of the workers who

contribute to the production process. This model attempts to avoid both the pitfalls of unchecked capitalism, with its potential for exploitation, and the inefficiencies often associated with purely collective systems that may lack individual incentives. Thus, while the opportunity for profit exists to stimulate personal effort and innovation, corporatism acts as a safeguard, ensuring fair compensation and preventing the concentration of wealth at the top at the cost of the working class's welfare. The objective is a sustainable economic model that respects both the entrepreneurial spirit and the rights and needs of the workers who are integral to any productive enterprise.

# Beyond Silence

Mikalism represents a dynamic and intertwined philosophy encompassing both pragmatic action and critical thought. Thus, it is imperative to recognize that definitive action is required to effectuate a substantial resurgence of Mikalian principles that have forever been deeply embedded in our consciousness. It is by this understanding that adherents and other men alike must strike down with all their force on the very ills of society, dealing with them accordingly. Now is the time to reconcile past quarrels and disputes with your fellow neighbor and unite on a ground that is common among yourselves. This doctrine, said again, is not a mere idea but a force—a force that shakes the schools, churches, health institutions, banks, farms, and all industries alike. You cannot proclaim yourself as an adherent to Mikalism if you refuse to offend those who reject it, or if you simply refuse to take action in itself. It is important that you take a staunch position in defending what you love—your church, your family, your friends, your towns, your people, and most importantly, God—against the poisons that have been inflicted upon mankind.

Brothers and sisters, heed the call! The time for resting has come to an end. Arise, arm yourselves, not just with weapons of steel, but with unwavering conviction! Forge yourselves into ciubs, into tight-knit units of the faithful. These are not mere gatherings, but vanguard groups, the spearhead of our sacred movement. You are the very hands, the very feet of Mikalism, acting with purpose and divine resolve in this world.

Let the symbol be your banner, your guiding star: the



white Inguz, pure and bright, pierced by the symmetrical cross, a beacon representing the radiant light of our faith. This light, our strength, our hope, is enveloped, yes, by blackness, by the encroaching shadows of darkness that seek to consume all that is good and true. But fear not! For our purpose is clear, our mission divinely ordained: we are the instrument of light, called to banish the darkness from this world, to purge it with the burning fire of our zeal.

We are not just a collection of individuals; we are the Legion of Archangel Michael, a force united, unbreakable. Henceforth, we shall be known as Mikalists, devoted followers of the path of righteousness. And in the name of God, we shall fight! Yes, we shall fight with every fiber of our being, and if need be, we shall lay down our lives, knowing that our sacrifice is not in vain.

Embrace this symbol, for it is more than just an emblem. It is a covenant, a promise. In carrying it, you are accepting a sacred duty. You are called to be ever vigilant, ever watchful, ever alert to the struggles that lie ahead. You must remain steadfast, a rock against the tides of adversity, your spirit unbroken.

In carrying this symbol, you are making a profound declaration to the world, and to yourself. You are proclaiming, with all the strength and conviction of your soul: "I am a Mikalist! I am a warrior of light, and I will not waver! I will lay down my life, without hesitation, for my friends, for my family, for my church, and above all, for the glory of God! This is my oath. This is my pledge. So help me, God."

Infiltrate the businesses that persistently undermine just labor practices. Organized and impactful boycotts will serve to expose their exploitative behaviors, shaking the very bedrock of their operations. Let every worker and citizen witness their

transgressions; mark their establishments with the damning symbol of an "X," a stark warning of their moral failure. In instances of blatant refusal to amend their ways, the smashing of windows will serve as a visceral demonstration of the people's fury and determination. These acts will not be mere vandalism, but rather symbolic declarations of the end of tolerance for injustice.

Those who engage in the exploitation of their workers will be held accountable. The full weight of the law will be brought against them. Arrests will be made, and restitution will be demanded for the harm inflicted. The cries of dissent from those who claim our methods are inconsistent with our aspiration of Labor Courts and industrial peace will not deter us. Let it be known that those who already spit upon justice in the workplace have no intention of submitting to the corporate system envisioned by the Mikalian State. They are not merely flawed employers, but economic abominations, cancerous growths upon the body of our society.

Therefore, they must be removed and replaced with dedicated party members and unwavering adherents to the principles of fair labor. This is not about punishing success but about eliminating the insidious rot of greed and exploitation that festers within certain enterprises. With these replacements, the interests of the workers will be paramount. Every decision will be made with their well-being at the forefront. Exploitation, which has for too long been a festering wound on the soul of our society, will be brought to an abrupt and decisive end. Victory will be secured, not just for a few, but for all. A new era of genuine industrial peace, built upon the foundation of justice and equity, will finally dawn.

Infiltrate the schools and teach our children the unwavering principles of the sacred faith. The teachings of

Christ must be the cornerstone of their education, replacing the vapid and secular indoctrinations propagated by the current regime. The separation of church and State, they proclaim, is a pillar of their society; yet, this is a grave deception, a calculated maneuver to shield the children from divine enlightenment. How can the youth comprehend the divine scriptures, how can they achieve spiritual awakening, when their minds are clouded and shackled by the secular dogma of this flawed educational system? Remember the words of Rockefeller: "I don't want a nation of thinkers, I want a nation of workers." This is precisely the insidious agenda at play.

Our children are being systematically robbed of their God-given consciousness by the reckless and tyrannical hands of the current State. They are taught not the righteous path of obedience to divine justice, but rather a base obedience to their earthly masters, regardless of whether those masters embody virtue or corruption. Indeed, these impressionable souls are often subjected to environments and influences that are fundamentally opposed to the will of the Almighty. Let it be unequivocally stated: God holds dominion over all creation. To defy His sacred Word, to attempt to supplant His divine authority, is an act of the highest blasphemy, a betrayal of the very foundation upon which our society must be built.

Infiltrate, permeate, and ultimately transform every religious institution that does not adhere to the true faith of Christianity. This is not merely a suggestion, but a decree—a sacred obligation bestowed upon us by the Almighty Himself. Every synagogue, mosque, temple, and any other edifice where false doctrines are propagated, will be meticulously identified and infiltrated. These dens of misinformation, these halls of erroneous belief, where the unsuspecting masses are led astray, will be purged of their heretical teachings.

Through the steadfast dedication and unwavering resolve of our legionaries, these once misguided institutions will undergo a profound metamorphosis. They will be reborn, repurposed as glorious churches, beacons of the singular truth, where the unadulterated scriptures of our LORD and Savior Jesus Christ shall reign supreme. It is the solemn and sacred duty of every Mikalist, every soldier of the faith, to march boldly into these places of falsehood. We shall confront the founders and purveyors of these deceitful practices, holding them accountable for their transgressions against the divine order.

With unwavering conviction, we shall dismantle and obliterate every symbol, every icon, every artifact that represents the blasphemous lies that have been allowed to fester within these walls. The false scriptures, the texts that have led so many astray, will be systematically removed and replaced with the holy gospel, the true Word of God. This will not be a singular action, but a global movement, a sweeping reformation that will establish Christ-centered religious institutions in every corner of our Mikalian State.

The rejected scriptures, the idols of false gods, will not merely be discarded. They will be gathered and burned in public displays of piety, great bonfires of cleansing flames, serving as a stark reminder of the victory of truth over falsehood. While these symbols of heresy are consumed by the purifying fire, we shall raise our voices in unison, singing hymns of praise to the LORD, our unwavering devotion echoing to the heavens, proclaiming our commitment to His divine will and the establishment of His kingdom on Earth. It will go as...

*We want to carve a tombstone,  
Engraved on a humble rock,*

*Death to Lucifer without light,  
We are Christian Mikalists!  
Death to Satan, long live Christ!  
Long live the Archangel Michael!*

*We want to carve a tombstone,  
Engraved with a dagger:  
Long live the Kingdom of God,  
We are Christian Mikalists!  
Death to Satan, long live Christ!  
Long live the Archangel Michael!*

In regards to our approach towards existing social and religious institutions, we must understand a nuanced strategy is required. Our primary objective remains the eventual subversion and restructuring of these institutions to align with the principles of the Mikalian State. However, it is of utmost importance to clarify the guidelines governing our legionaries' conduct. We shall not engage in indiscriminate acts of violence against religious minorities based solely on their adherence to a particular faith.

Individuals currently practicing various religions, be they Jewish, Muslim, or otherwise, shall be permitted to continue their practices. To attempt to coerce or force individuals to abandon their deeply held beliefs is an exercise in futility. Genuine faith cannot be extinguished through mere force or decree. Only those with a fragile or superficial connection to their beliefs are susceptible to such crude methods. Instead, we shall focus on containment and preventing the propagation of these alternative belief systems. While we recognize the right of individuals to hold personal beliefs, we

must ensure that these beliefs remain confined to those who already adhere to them.

Therefore, it is essential to establish and enforce clear boundaries regarding the public expression of faith by these minority groups. Jews and Muslims, as well as other religious minorities, must understand their obligation to avoid disrupting or challenging the will and authority of the Mikalian State. Consequently, they shall be permitted to practice their faith only within the private sphere, away from the public eye. Open and public displays of religious expression by these minorities will be strictly prohibited.

To ensure compliance with these guidelines, legionaries will follow a clear protocol. Initially, a warning will be issued to those observed engaging in public displays of prohibited religious practice. Should the individual persist in their actions despite the warning, arrest will follow as a consequence. It is crucial to reiterate that we do not intend to eradicate existing faiths entirely. Those who already identify as Jewish, Muslim, or any other religion will be allowed to maintain their beliefs. However, a firm line will be drawn when any attempt is made to actively spread, promote, or impose those beliefs upon the wider populace. Any proselytizing or attempts to convert others to these faiths will be considered a direct challenge to the State and will be met with decisive action. Christianity will prevail in the State.

Infiltrate the libraries, cleansing them from perverse texts and tales that remain antithetical to Christian dogma and the very essence of the Mikalian State. The integrity and purity of the Mikalian State rest upon the unwavering devotion of its citizens, a devotion that extends even to the preservation of its ideological bedrock. It has come to our attention that certain insidious texts, rife with degeneracy and antithetical to the very

principles upon which our glorious State is founded, have found place in our libraries. These works, these instruments of sabotage and destruction, must be expunged without hesitation.

We call upon all loyal legionaries to conduct thorough purges of our libraries, gathering these corrupting volumes and removing them from the public sphere. Let massive pyres be erected outside these buildings, and upon those pyres, let these perverse texts be consumed by the cleansing flames. The ideas they espouse are a poison, and by destroying the physical manifestations of that poison, we strike a blow against its very essence. However, the mere destruction of these books is insufficient. We must actively replace them with works that reflect the true spirit of the Mikalian State. This creed, which we hold dear, and other texts that embody the collective will of our people must take their place upon the shelves.

These new volumes must inspire faith, ignite the fighting spirit, and instill in every citizen an unshakeable commitment to our shared ideals. While some may foolishly claim that ideas cannot be destroyed by fire, we understand the deeper truth. These pernicious ideas, these seeds of self-sabotage, are inextricably linked to the physical texts that carry them. By eradicating the texts, we weaken the ideas themselves. Therefore, it is the sacred duty of every legionary to stand against these corrupting influences under all circumstances.

We must educate our people, warning them of the dangers of these subversive ideas. We must guide them back to the path of righteousness, urging them to embrace the timeless wisdom of Christianity and the guiding principles of the Mikalian State. In doing so, we will build a stronger, more unified society, a society dedicated to the pursuit of our shared destiny.

Infiltrate the government buildings and offices. This infiltration is not solely a matter of brute force, though such methods may occasionally be necessary. Far more effective and indeed preferable is the subtle and insidious manipulation of the existing political and administrative apparatus. A core element of this plan involves a strategic campaign to win the hearts and minds of the general populace. By garnering widespread support, individuals loyal to the Mikalian State can ascend to positions of influence through the democratic process. It is crucial to understand that these positions are not limited to high-ranking offices within the central government. In fact, it is strategically advantageous to begin with local offices and gradually expand one's sphere of influence.

These strategic targets include, but are not limited to, the City Council, where local ordinances and policies are shaped; the Department of Public Works, which controls infrastructure and public services; the Department of Education, responsible for shaping the minds of future generations; the Department of Health, essential for maintaining public well-being and security; the Police Department, which enforces laws and maintains order; the Finance Department, which manages the municipality's budget; the Public Transportation Office, which facilitates the movement of people; and the Economic Development Office, which influences local business growth. Each of these departments represents a critical node of power, and by gaining control of them, the Mikalian State can achieve a near-total grip on the region.

Once within these governmental positions, the infiltrators must employ a dual strategy. For political opponents, the message must be clear and unwavering: they are pursuing their own self-interest to the detriment of the people. The will of the people, when properly guided, will ultimately rise up and



sweep them away. This message should be delivered with the gravitas of an inevitable force. For the general populace, the narrative must be one of service and genuine care. These infiltrators are not merely politicians but dedicated public servants, working tirelessly for the betterment of society. They yearn for the prosperity and happiness of all citizens and are committed to ensuring a secure and stable future for them. This promise, however, is not just for the people. It is a pledge to oneself, a solemn vow to establish the Mikalian State's control and ensure one's own long-term success. To break this promise would be to invite utter failure and ruin, a plunge into the abyss of political irrelevance. Therefore, self-sabotage is unthinkable. Instead, rise up with unwavering resolve, overcome the external obstacles that plague society, and usher in a new era under the auspices of the Mikalian State.

It is the legionary's duty to hijack the distribution networks of the local press in order to spread the word of our movement and its motives. We must seize control, not through brute force, but through the subtle art of dissemination. The printed word remains a potent weapon, and its avenues of distribution, particularly the local press, offer a vulnerable flank in the enemy's defenses.

Our objective is to subvert the existing distribution networks of provincial newspapers, those humble purveyors of local news and gossip that find their way into every bakery, barbershop, and corner store. We will insinuate our pamphlets, meticulously crafted missives of truth and revelation, within the folds of these unassuming publications, ensuring their silent passage into the hands of the unsuspecting populace.

Scouting missions are paramount. Identify the businesses in each town that stock these newspapers. Observe the routines, the patterns, the personalities. Infiltration requires

the delicate balance of inconspicuousness and audacity. We must blend into the background, adopting the guise of an average customer. The party uniform, a symbol of our unwavering commitment, is, in this instance, a liability. It will draw unwanted attention, invite scrutiny, and ultimately jeopardize our mission.

Once inside, procure a selection of newspapers or journals, just as any ordinary citizen would. Retreat to a concealed location, a shadowed corner or an empty alley, where you can execute the insertion of the pamphlets with minimal risk. Carefully slip the leaflets between the pages, ensuring they are neither too conspicuous nor too easily missed. Return the papers to their designated place, leaving no trace of your clandestine activity.

This duty will not be without its challenges. Some shopkeepers, their suspicions piqued by our prolonged presence or our furtive movements, may confront us. They may threaten expulsion, perhaps even summon the authorities. In such moments, we must remain steadfast, resolute, and persuasive. Disarm their hostility with a calm explanation of our cause. Emphasize that our movement is not a threat, but a champion of small businesses, a defender of the very bedrock upon which their livelihoods are built. By opposing us, they inadvertently oppose their own interests, a self-defeating act that can be gently pointed out.

The key is to instill curiosity, to plant a seed of doubt in the fertile soil of their minds. The recipients of our pamphlets, initially startled or confused by their presence, will be compelled to delve into their contents. The truth, once revealed, will ignite a spark, a flicker of recognition. Slowly, gradually, a new sentiment will take root within the town. New members, drawn by the compelling logic of our cause, will step forward.

Adherents, emboldened by the shared vision, will raise their voices in support.

It is our sacred duty, as legionaries of the Mikalian State, to guide the populace from the darkness of ignorance into the light of enlightenment. We must be the torchbearers, illuminating the path towards a brighter future. We must tirelessly inform them of our noble goals, of the just society we strive to create, of the transformative changes we seek to bring about. Through this method, we will achieve nothing less than the reclamation of hearts and minds, one pamphlet at a time.

Legionaries, brothers and sisters in faith, let us be unequivocally clear: we stand as the ultimate bastion, the unwavering shield that protects our sacred church. Our sacred duty extends beyond mere belief; it demands action. It necessitates the dissemination of our resolute message to every corner of our ecclesiastical structure, reaching our esteemed priests, our venerable bishops, and our dedicated ministers. We must forge an unbreakable bond of allegiance, a covenant of mutual respect and shared purpose, for we are duty-bound by a solemn oath to defend the church, its teachings, and its sanctity, regardless of the cost.

We are not merely confronted with a challenge; we face a direct and deliberate assault. A regime, blinded by its own hubris and misguided ideologies, has dared to initiate a campaign of persecution, seeking to dismantle the very foundation of our freedom. They aim to strip us of our fundamental right to worship, a right bestowed upon us by the divine and enshrined within the very fabric of human existence. How dare they encroach upon the sacred ground of our faith! Their audacity is a grave offense against the spiritual realm and a direct challenge to our very existence.

Our mission, therefore, is not one of passive observation but one of active resistance. We are called to rise, to stand united, and to fight back with unwavering conviction against the regime's transgressions. We must push back against their attempts to silence us, to diminish our influence, and to erode our spiritual foundation. It is our solemn duty to ensure that the teachings of Christ permeate every facet of the State in which we reside, both physically and spiritually. We must strive for a society where the principles of love, compassion, and justice, as taught by our LORD, guide every decision and action.

To achieve this noble objective, a council shall be established, a gathering of minds and spirits where the wisdom of our church leaders and the unwavering resolve of our legionaries will converge. In this sacred forum, we shall engage in thoughtful deliberation, discussing strategic compromises and forging a united path towards achieving our ultimate interests. We will pursue these interests in a manner that aligns with the will of the people as a whole, for we are not an isolated entity but a part of the larger community.

Amidst our triumphs and endeavors, vigilance shall be our steadfast companion, coupled with a deep sense of pride in all that we have achieved. Let the banner of Archangel Michael be carried aloft through the streets, let our voices unite in a resounding anthem. We shall demonstrate to all, the true indomitable nature of our resolve, a spirit that finds its very foundation within the heart of the people, ever in their service and support. Our unwavering purpose will be the elevation of their lives in every conceivable manner, lifting them to new heights. And upon the culmination of these efforts, we shall together kneel in humble reverence before our Creator, Christ our LORD.



In this piece, I lay bare the foundational principles of a new order—a system of governance and societal structure that transcends the tired ideologies of the past. This is not merely political theory; it is a living, breathing philosophy, a roadmap to reclaiming the strength and destiny of a people united under a single, unwavering banner.

At its core, Mikalism is about the cultivation of collective will. We reject the fallacy of rampant individualism, the notion that the self exists in isolation. Instead, we recognize that each person is an integral part of a larger organism, the State, which acts as the crucible where individual purpose is forged. It is through this collective identity that we find true meaning, and it is through our unified actions that we achieve greatness.

The State, in this vision, is not simply a political entity but a spiritual force, a manifestation of the divine will. It is the embodiment of the nation's soul, the repository of our shared values and aspirations. This spiritual understanding elevates the State above mere administrative function; it transforms it into a sacred institution, deserving of unwavering loyalty and devotion.

But, Mikalism is not merely an intellectual exercise. It is a call to action, a demand for unwavering commitment. We must infiltrate and transform existing institutions, from schools and businesses to government offices and the press. We must cleanse these institutions of corrupting influences and replace them with our own vision of truth and righteousness.

This is not a path for the faint of heart. It requires courage, conviction, and an unyielding dedication to our cause. We are the Legion of Archangel Michael, warriors of light called to banish the darkness and usher in a new era of unity and destiny. This is our oath, our pledge, our sacred duty.